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SOCIAL JUSTICE REVIEW

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SOREN KIERKEGAARD; THE HAMLET IN SEARCH OF HOLINESS

"THE GREATEST religious psychologist since Augustine;" "Matterhorn of the mind;" "like Augustine, Newman, Pascal, one of the great striking religious personalities;" "devil's advocate at the court of King Demos," are among the countless descriptions written of Soren Kierkegaard. Many more will be written in this centenary year of his death. Apart from the fact that he is regarded as the founder of the fashionable philosophy of Existentialism, which has taken a turn away from his original intent, he merits remembrance because of his profound influence on non-Catholic religious thought. "Some day," he said, "not only my writings, but also my life will be studied and studied." The lesson of his life, seen in the perspective of a century, is rather different from his expectations. It is that a man may lead others to the truth and be denied the full vision of it himself, that he may have a passionate desire to see Christianity purified and practiced as Christ taught it, and yet never come to the knowledge of the One True Church which He founded to continue His teaching throughout all time and to all nations.

Melancholy Dane

There was something rotten in the State of Denmark in which Kierkegaard was born in 1813. That something was the Established Church. Its limp Lutheranism, which had filleted Christianity of the supporting bones of dogma, and its smug Liberalism, which ignored the existence of glaring social injustices, maddened him. Like that other melancholy Dane, he felt the time was "out of joint," though he liked to believe that he was chosen to set it right. Denmark was under the dominion, physically and culturally, of her big neighbors, and her connections with the warm, radiant culture of Catholic Europe were cut off, while *la fatigue du nord* lay on her heavy as frost and deep almost as death.

From his earliest boyhood melancholy marked Kierkegaard for her own. The stamp of his restless mind was pessimistic, preoccupied with the baffling mystery of "the infinite passion and pain of finite hearts that yearn." He faced and proclaimed the bitter and unpopular truth that the mercantile Christianity about him had nothing in common with the teachings of Christ. "Christianity does not exist," he repeated. That has been the cry of all reformers who chose to ignore the existence of authentic Christianity. It may be that he was too completely land-locked to appreciate Catholicism, or too locked in his own subjective philosophy to understand the Faith that unites itself with the world in order to save it. "I leapt completely over childhood and youth," he wrote. While the children of his own age were reading fairy stories, he was finding delight in Shakespeare, Goethe, Aristotle, the Fathers of the Church, Descartes and Spinoza, as well as the Bible.

Existentialism

The more he studied and reflected the more Kierkegaard was convinced that the Christianity about him was "ridiculously pitiful." The pity of it was that he tried to put it right by his own efforts. These efforts developed into a sort of cloudy subjectiveness which has been given the name "Existentialism." All that we know, he declared, are the moments of our experience in the Here and Now; we feel, endure fear, fatigue, hope, joy and all other emotions in a succession of moments. These moments in their flow constitute our real *existence*. Thus Existentialism denies all the old accepted categories of the philosophers. For the firm laws of thought it substitutes the flexible and fallible states of feeling. It is a system of tragic resignation, of paradoxical sincerity and somewhat histrionic despair by which modern man tries to make the tragedy of his ex-

istence at least comprehensible: the despised laws of the mind demand that suffering shall have a meaning and fit into some intelligible pattern of life.

Those who approach Kierkegaard's system expecting to find it as precise in terms and terminology as Scholasticism or Idealism will be disappointed. This very inexactitude is one of the reasons for Kierkegaard's popularity. He used an imprecision of language suggestive of the undefined need of belief felt in the depths of the modern consciousness which, while it demands efficiency in worldly affairs, is intolerant of efficient expressions of belief, that is, of dogma. Though he rejected Protestant individualism as "quite untenable," his own system of expressions and opinions was a reduction of objective values to subjective and emotional thinking.

Existentialism has been popularized in France and elsewhere mainly through the works of Jean-Paul Sartre. It has been caricatured and grossly falsified in the process. Whereas Kierkegaard was "a God-intoxicated" man, deeply reverential, pathetically consistent in his inconsistencies, Sartre is a scoffer who denies the existence of God, announces that life is a meaningless, tedious tale told by an idiot, and he trims his sail to the trade winds of popular opinion. His play, *The Vicious Circle*, and his lengthy novel, *The Age of Reason*, have become widely known

through English translations. Their titles contain a hidden irony. All forms of subjectivism work their way round in a sluggish circle. When that process has been completed, reason may be given a chance to do some straight thinking.

What Kierkegaard Might Have Been

Existentialism hovers between the two philosophies of our time, Thomism and Marxism. But whereas they are complete philosophies of life, Existentialism of the Sartre variety is incomplete and "quite untenable." The Existentialism which Kierkegaard composed led many men to God, and he himself, had grace been granted him, might have become one of the greatest apologists in an age of great apologists. "He saw the ancient piety but failed to understand it," says a scholar. "In its presence he was a man who reads his *Baedeker* in Chartres Cathedral."

English translations of Kierkegaard's works have been made by Robert Payne, Dr. Walter Lowrie and others. Their popularity proves that many are enthusiastic enough to follow this "cragman of Christ" up difficult summits of elemental thought in search of resignation or to escape the materialistic idolatry of the plains. And some have come on the Mount of Vision which he, for all his toil and anguish of spirit, was unable to discern.

LIAM BROPHY, PH.D.
Dublin, Ireland

REPORT ON INDIAN LAND REFORM

BHOODAN YAGNA

IN *Social Justice Review* of October, 1953, and January, 1954, a brief account was given of Acharya Vinoba Bhave's *Bhoodan Yagna*, or land-gift movement. It was there reported that up to October 5, 1953, the donations of land to the movement totalled 2,127,217 acres, and that a new campaign of *Sampatti Dan Yagna* had been launched. Lest it should be thought that the Bhoodan movement had since died out, recent data and statistics about it are here reproduced in brief for the benefit of our readers.

The collection goal of 2,500,000 acres of land by March, 1954, set by Acharya Bhave, was passed

already in January. According to *Bhoomi Putra*, an organ of the movement, the donations on January 5, 1954, stood at 2,407,023 acres, offered by 163,372 donors. Then, on January 10, one of the country's political groups, the Janata Party of Bihar, donated 500,000 acres, bringing the total to 2,907,023 acres. By May 31st, according to official figures, donations of land totalled 3,371,075 acres. The new goal is 50,000,000 acres by 1957.

Acharya Bhave's movement, which began by tackling the land question, has gradually enlarged itself so as to deal with other problems, too, to

develop, in fact, into an entire social philosophy and a social program. To the appeal for land have been added appeals for *sampatti dan* (offering of wealth), for *shrama dan* (offering of labor), and for *buddhi dan* (offering of intellectual ability). Vinoba Bhave is still interested in obtaining gifts of land, but he now devotes the greater part of his addresses to the spread of *Sarvodaya* ideas, which aim at establishing on a foundation of non-violence and truth a casteless and classless society where there would be no economic or social exploitation.

It was at the All-India Sarvodaya Sammelan (conference) held in April, 1954, that the appeal for *jeevan dan* (offering of one's life) was made by one of the most prominent of Bhave's followers, Mr. J. P. Narayan. Mr. Narayan, a well known Indian political leader, has given up politics to devote himself to social service. At the Sarvodaya Sammelan he called for volunteers who would dedicate their lives to the non-violent reconstruction of man and society. The immediate response to his appeal was good, but it is too early to assess its practical results.

Also in April the All-India Sarva Seva Sangh, a social service society that promotes the land-gift movement, passed a resolution declaring that the *Bhoodan Yagna* was a radical step to bring about a peaceful revolution. The resolution, which is reproduced below in part, throws light on the philosophy of the movement and on some of its most attractive concepts:

"The world is in a melting pot. While people desire peace, preparations are going on for war. People are perturbed by technological advance. The world is fed up with attempts to bring peace through war and to end economic exploitation through conflict. The world is waiting for a new revolutionary technique of life and amity and cooperation which will result in the advancement of mankind.

"The Bhoodan movement is a radical step to bring about a peaceful revolution. For the world it contains a message of hope and strength. It is a unique experiment to bring about an economic revolution by non-violent means. It is a challenge to mankind and a call for fostering fraternal feelings. We have hope that all those who wish to create new values of life will sacrifice their lives to achieve this mission. If the movement spreads rapidly, a spirit of self-reliance will be created among the people.

"The distribution of land received for the *Bhoodan Yagna* would lay the foundation of our *Gram Rajya* (Village State). We want to tell the people that land belongs to society and that it should belong to the tiller...."

State Action

But can Bhoodan alone solve the land problem in India? The nation's leader does not think so. Speaking at Kottayam on February 6, 1954, Mr. Nehru declared that he did not expect the Bhoodan movement to solve India's land problem. He added, however, that it was the first step towards a solution. It was creating a new atmosphere in India and thus helping the Government and the people to find a solution. On his part, Vinoba Bhave is not opposed to land reform laws as such; on the contrary, he thinks that this kind of legislation should be passed soon, in fulfillment of election promises.

In the matter of redistribution of donated land State governments can render much help through legislation, without, at the same time, coming into conflict with the landowning interests which they are not all equally willing to tackle. Something has been achieved in this field. To simplify the transfer of property which Bhoodan entails, some State governments have passed what is often known as a "Vinoba Act," after consultations with Vinoba Bhave. Thus the Uttar Pradesh Bhoodan Yagna Act provides for the nomination of a Bhoodan committee by Bhave for the administration and redistribution of donated lands, lays down a speedy procedure for the disposal of objections raised by persons who have any interest in them, and grants certain exemptions in the matter of revenue and stamp duties. The Uttar Pradesh State actually tops the other regions in land distribution, with 42,929 redistributed acres in a donated total of 503,602.

There is, however, a deal of discontent with the dilatoriness of the Congress Party, now in power at the Centre and in practically all the States of the Union, in introducing more fundamental reform measures. Legislation concerning land tenure has been passed in several States, but many feel that the atmosphere favorable to land reform, which has been created by the Bhoodan movement, is not being fully exploited, and that the laws so far passed are insufficient to solve the problem of the landless. "Unfortunately the Congress does not seem to know its own mind," remarked the

Times of India editorially some months ago: "It speaks of the need for expeditious and radical land reform but in practice it is both dilatory and timid. The changes made have not only not satisfied the peasantry but have generally created new complications in the already difficult rural conditions. Politically the fact that the few concessions made have been given in most cases as a result of agitation has only helped to increase the influence of extremists."

The Indian Constitution requires compensation to be paid in the event of compulsory acquisition of property for public purposes. There are not wanting people, however, even outside the Communist Party, who would divide the large estates and parcel them out to landless farmers, without compensation to the owners. In the face of the popular demand for land reform the Congress Party is considering possible amendments to Article 31 of the Constitution, dealing with the right to property, in order to cut across legal complications in implementing a land reform program. Meanwhile, sober critics have pointed out that though constitutional changes to solve the problem of the landless would be welcome, these must not be made at the expense of justice, and that articles of the Constitution should not be modified to suit the convenience of the party in power. Besides, the economic ruin of landowners would create new and grave problems.

Attitude of Catholics

On Social Justice Sunday, January 10, 1954, the Catholic Bishops' conference of India made an earnest appeal to all Catholics to take an active part in social action in the country. "Since in our country society is in an appallingly low and deteriorated condition," the C.B.C.I. circular said, "there is all the more reason for making urgent and strenuous efforts to free it from the throes of misery and affliction. Catholics especially have a supreme duty in this respect. It is the call of the hour; we must respond to that call with determination and zeal." Land reform is but one aspect of social action, and here, too, Catholics have a part to play. It is true that they form but 1.3% of India's total population of about 360,000,000, and very few of them belong to the richer classes; yet Catholic landowners can do much through good example.

At the All-India Catholic Social Conference (Ernakulam, April 21st-25th) held under the

presidency of Archbishop J. Attipetty, Director of the Social Action Section of the C.B.C.I., and attended by delegates from forty-three dioceses, the following resolution was passed, providing an agrarian reform program for Catholics:

"Recognizing the gravity of the immense agrarian program in India, the Conference resolves:

"that Catholic landowners who cultivate land through tenants and agricultural laborers be instructed in their duties and responsibilities in the manner of other employers (mentioned in an earlier resolution);

"that in particular they be urged to cooperate with the Government in its schemes for the increase of food production in all ways, and to improve the conditions of their dependents by security of tenure, equitable rents, and by enabling them to become property owners on at least a small scale, through a system of small savings;

"That a survey of available cultivable lands be made through the ecclesiastical authorities or other Catholic agencies for the purpose of settling farmers, preferably Catholic, in model villages, in colonization schemes based in general on the principle of private ownership; that the result of the survey be communicated to ecclesiastical authorities of each region, and measures be devised to relieve the pressure on land and spread out Catholic families over wide areas;

"that Catholics be urged to join the Bhoojan Movement understood as the voluntary surrender of land by landowners, provided that the distribution of land be done in accordance with principles in harmony with Catholic teaching; and

"that information be sought from proper authorities as to the manner in which the distribution of the surrendered land will be carried out."

REV. J. CORREIA-AFONSO, S.J.
Barcelona, Spain

Western Europe has a shortage of ten million houses, according to information received from the Dutch Christian Building Workers' Union in Utrecht, Holland. This report does not include Spain, Portugal and Ireland. The housing shortage is most acute in West Germany and Austria. Although the former has made an enormous effort to remedy its shortage, it still lacks 4,500,000 dwellings.

BOLD SOCIAL EXPERIMENTS IN EUROPE

I ARRIVED IN BRUSSELS en route from Paris on September 28, 1953, on the Northern Star Express. The contrast between Paris and Brussels was startling. An extraordinary spirit of confusion, general apathy and hopelessness reigned in France. The great August strike, which at one time was nearly general, had solved nothing, but merely created new difficulties. As I rode by car through Paris on my way to the Gare du Nord, I could not but notice the ill-tended streets, the houses needing repairs, the rather shabbily dressed people, and the small, cheap motor cars. Paris of 1953 was not the same city I saw twenty-six years ago, when I arrived there from Belgium. In those days the latter appeared to me merely as a province, while Paris was a world capital—rich, proud and beautiful.

The root of the French misfortune lies in economic disorganization, the loss of the spirit of initiative and sacrifice, and the reliance of all and sundry on state intervention and help. The result is depressing. While the cost of living in France is now the highest in Europe, the wages are by no means proportionate. The lower paid Frenchmen have the utmost difficulty to make ends meet. This is the reason for the continuous unrest in France and the frequent change of Governments. Although the causes of this unfortunate state of affairs are quite well known, little is done to change them. Too many people are interested in preserving the *status quo*.

Belgian Prosperity

The Northern Star, a wonderful train, covers the distance between Paris and Brussels within a few hours without a stop en route. I alighted at the magnificent Gare du Mid. Brussels is well provided with magnificent railway stations. The newest of them, Gare Centrale, not finished at the time, will be the grandest and most-up-to-date station in Europe. As compared with Paris, Brussels is wealthy, confident and busy, yet easy-going. The streets were crowded with the most expensive American luxury cars, all in faultless operating condition. The people were expensively dressed and the shops were overburdened with luxuries, while a profusion of new tall buildings was springing up everywhere.

With the exception of Luxembourg, Belgium has the highest wage scale of all European countries. The present extraordinary prosperity puzzles many observers; they do not know how to account for it. Yet it is so evident to all visitors. The problem is how to maintain this prosperity of high wages in view of the internal market, which is small even with Congo included. Baron Snoy d'Oppuers, in a lecture in Brussels, advised the reorganization of various enterprises, free exchange and economic integration in the international sphere, increase of productivity, more education, more state assistance, etc. While there is some unemployment in Belgium, it does not exist in those industries which produce first class goods, for which there is always a market. M. Louis Vanhouche, a Belgian economist well-known in banking circles, believes that the continuous improvement in the qualifications of Belgium workers is the chief factor in the stable Belgian prosperity. The workers tend to be ever more skilled and conscientious. This condition is largely achieved by a system of wages which pays able, willing and conscientious workers a handsome scale. The equalization of wages would be ruinous to Belgium.

M. Louis Vanhouche was abroad when I was visiting Belgium in October. This remarkable economist and social thinker has given me much enlightenment on European economic realities and trends. I read his communications with the utmost attention. His understanding of the present German situation is particularly sound. He much admires the new beginnings in Germany. I shall note only two of them.

The Christian Reconstruction Corporation

A very few people, for instance, know about the Christian Reconstruction Corporation in Germany. Yet the Corporation is unique and noteworthy. This Corporation was initiated in 1950 by a few Catholic and Protestant leaders. It is now being sponsored by both Catholics and Protestants, by industrialists, business men and the Federal authorities. Its purpose is to provide new towns, with factories attached to them, for the resettlement of expellees and refugees. There are at present 48,470,000 inhabitants of Western

Germany, of whom 8,214,000 are expellees and refugees and about 1,857,100 neo-refugees—altogether ten million from outside the country's borders. Most of these unfortunate people live in very unsatisfactory conditions; 10 per cent still dwell in camps. Virtually all of them are German-speaking. The number of DPs properly so-called, now in Germany, is very small. Besides suffering the loss of home and possessions and enduring the present poor housing conditions, the refugees and expellees are not very popular with the natives to whom they are unwelcome competitors.

For reasons of health and for a true balance of the German economy, the problem of the refugees must be squarely faced. The Federal Government, the municipalities, the religious bodies, etc., are working in this direction. They are building these new towns suited for ten thousand inhabitants each. These towns are being constructed according to plans designed by the best German architects and technicians. Everything will be the most modern and up-to-date. Each town will be connected by a railway and a highway with the national travel network. A belt of green fields and meadows will separate the residential district of each town from the industrial. These new towns will have every modern convenience now available only in the large cities.

The capital to finance the construction of these towns is to be supplied as follows: One-third by the Federal authorities; one-third by businessmen who will build the factories where the inhabitants will be employed; one-third by the beneficiaries themselves. Because the latter have no money to give, they will contribute their labor in building these cities. The new towns will be comprised of small, individual houses, each having a plot of ground. Opportunities will be given to the tenants to become owners of their houses in the course of time. Several towns are already under construction. Rottershausen in Bavaria is in the most advanced stage. Churches and schools in these new towns will be Catholic in the provinces with a Catholic majority, and Protestant in those with a Protestant majority. Nowhere but in Germany are such bold experiments being made.

Catholic-Protestant Relations

The relations between Protestants and Catholics in Germany are very good. Such relations were unthinkable before the advent of Hitler. The ceremony of laying the corner stone of the new Protestant Church of St. Matthew in Munich pro-

vides a startling illustration of this good feeling. The original church of St. Matthew, dedicated in 1933, was demolished in 1938 by order of the Nazis. It was the first Christian church destroyed in Germany by the Nazis in their campaign against Christianity. The Lutheran Bishop of Bavaria, Dr. Meiser, performed the corner stone ceremony, which was attended by Crown Prince Rupert of Bavaria and several Bavarian ministers. At the reception which followed, Canon Abenthum, representing the Archiepiscopal Court of Freising, Munich, declared: "Just as the Protestant population had taken part in the restoration of the Frauentürme, so the Catholics were anxious to help with the rebuilding of the Church of St. Matthew." The Nazis regime, the horrors of war and the misery of the first post-war years, have worked wonders in Germany, as far as the Catholic-Protestant relations are concerned. Never since the Reformation has there been such mutual understanding, help and cooperation between Catholics and Protestants in Germany as now.

The Cologne Manifesto

M. Vanhouche also brought to my notice a remarkable German document, the "March Manifesto" of the German Employers Federation (*Bundesvereinigung Der Deutschen Arbeitgeberverbände*). M. Vanhouche considers this document equal in importance to the celebrated Communist Manifesto of Karl Marx of 1848. While our mid-twentieth century is still greatly dominated by the ideology of the Marx Manifesto, so the middle of the next century will feel the influence of the Cologne (German Employers') Manifesto. So thinks M. Vanhouche. I perused this remarkable and lengthy document and am inclined to agree with M. Vanhouche in his estimate of it.

It is very difficult to sum up the Manifesto in a few words. It begins with the statement that the development of technology and industrialization have transformed the world more in the past few years than has anything in the previous 2000 years. This evolution continues. The world is divided into two camps and a new world war is very possible. Besides, in economics and politics, in public and private lives radical changes are taking place. We, the Germans, says the Manifesto, can at present act only in social matters. We do not pretend to create an ideal social order. Too many attempts were lately essayed in this direction all over Europe, and particularly in Germany, with the most disastrous results. We must not try to

fit realities of life to ideologies. We must adapt our ideology, but not our ideals, to the realities of life. Neither social nor economic orders are ends in themselves. They are only to serve man. Man is an individual responsible to God for his deeds and he dies alone. The responsibility of man to God is the chief foundation of his dignity. Man, however, does not live alone, but in a family, in society and in a state. In return for the protection given by these institutions, he assumes certain obligations which he must not shirk. The Christian civilization of the West is built on these two foundations: the individual responsibility of man and his obligations as a social being.

Germany today has three different systems to select at this moment: Communism, Democratic Socialism and the Social Economy of Market. The Magna Carta of Communism is the well-known Manifesto issued by Marx in 1848. The results of the introduction of this system are only too well known to the millions of German refugees and expellees. In that system man loses all his meaning and value. Society and the state are deified crude materialism and godlessness are enthroned. An earthly paradise is promised as a sequel to bloody class struggle; but the promise is never fulfilled. While the worker is deprived of all his rights and the entrepreneur is eliminated, a new ruling class of the Communist bureaucrats is created. The latter support a regime of dictatorship and terror because they live by it. Once man recognizes the true meaning of Bolshevism, he is forever hostile to it. The Manifesto proceeds then to criticize the so-called Democratic-Socialism, which, although denouncing Communism and ab-

horring it, nevertheless is inspired with Marxian ideology and wants to socialize heavy industries. A brilliant criticism of the teachings of Karl Marx follows and his errors are clearly exposed.

In its conclusion the Manifesto propounds its own ideology quite convincingly. Its application, the Manifesto states, worked the miracle of German recovery hardly imaginable a few years ago. This Social Economy of Market is based on three foundations: private ownership of the means of production, free competition within the legal and moral framework, and freedom to conclude contracts enjoining private responsibility on the basis of a sound currency.

It is impossible for me to give here an adequate description how this system works. The Manifesto discusses unemployment, wages, the welfare of the workers, productivity, management of industries, etc. The astonishing fact remains. Thanks to the Social Economy of the Market, within five years Germany was transformed from a field of ruins to a country of gigantic production, vast exports, and industrial peace with the expectation of a better order. In Germany Communism is completely discredited, Socialism has been exploded and the doctrine of class struggle has faded. The recovery of Germany was achieved by free cooperation of Germans of all classes.

Finally the religious basis of society is stressed in the Manifesto. Germany, which gave Marxism and Nazism to the world, is now building a new order of justice, security and freedom, based on the realities of life and on religion.

S. BOLSHAKOFF, PH.D.
Oxford, England

RELIGION IN SCHOOLS?

XII.

(Concluded)

XVIII. New Public School Program: Spiritual Values

MEANWHILE, quite a different pattern of public schools was in process of formation at San Diego, California, where the Board of Education had consistently resisted pressure to release children for religious instruction to be given elsewhere during school hours. There had always been character education in the elementary schools with emphasis on moral and spiritual values. Five

years later the Board's production department published a book entitled *Spiritual Values*, which summarized existing practices and suggested additional activities. Copies of this book have been ordered by the United States International Information Administration, a State Department agency, for overseas libraries as an example of the best in educational practices in America.

For the last year an advisory Committee on moral and spiritual education, composed of seven-

teen lay citizens and twelve school representatives, has been building a program to heighten attitudes of reverence and devotion in the spiritual field and to heighten compassion for and genuine interest in other individuals and races in the moral field. The approach is non-sectarian, but a guide to moral and spiritual education for elementary schools, from kindergarten to the sixth grade inclusive, was worked out on the basis of the committee's recommendations. It was reviewed and approved by the clergy of the Protestant, Roman Catholic, and Jewish faiths and went into effect with the opening of the school year in September, 1953. Another guide was being outlined for junior and senior high schools and was to be reviewed at this writing by the lay advisory committee and the clergy for introduction into these higher grades.

According to Dr. William C. Crawford, superintendent of San Diego's public schools, the new program was characterized as a "re-emphasis" needed in these critical times by the children. Moral and spiritual education was to be integrated with all parts of the instruction program unobtrusively, and not as a separate, segregated subject. For there was to be no teaching of religion *per se*, but pupils were to become acquainted with religion, the concept of God generally, in terms of any particular faith only for illustration purposes. Careful experiments were to be conducted in elementary schools with Bible Reading and devotional exercises. Thus in kindergartens at snack time the children were to say or sing Mrs. E. R. Leatham's "A Child's Grace":

"Thank you for the world so sweet,
Thank you for the food we eat,
Thank you for the birds that sing—
Thank you, God, for everything."

During December, teachers are urged to have all the children, Jewish and Christian, participate in plays about the Jewish Chanuka, the Festival of Lights, as well as Christmas. The guide has instructions in social studies and social science also to stress the ability to distinguish between right and wrong; the practice of the Golden Rule; habits of orderliness and neatness; courtesy and respect for God, the church, the synagogue, and the Bible. Students, in fact, were to be urged to share their experiences in attending Sunday school or religious services.

Such a new program in public schools demanded special training. In February, 1953, a report by

the American Council of Education recommended "a factual study of religion, characterized by deliberate aim and definite plan to deal directly and objectively with religion whenever and wherever it is intrinsic to learning experience in the various fields of study." This program aimed to develop in the teacher a sense of individual commitment in encouraging pupils "to explore the resources of religion as a basis for durable convictions." Among teachers, however, there was considerable "religious illiteracy" which might lead them to carry into the classroom an inherent bias that also could influence some students. Besides, without a fundamental knowledge of religion, teachers were not prepared to fully understand and teach our culture, literature or history.

The Danforth Foundation of St. Louis assigned a grant of \$30,000 for two years to the American Association of Colleges for Teacher Education, a department of the National Education Association, to enable its Committee on Teacher Education in Religion to carry out its work to prepare teachers for "teaching about religion" as a means of understanding religion's role in human affairs. To arrive as its own policy, the Committee will be guided to some extent by a declaration of the Educational Policies Commission on Moral and Spiritual Values in Public Schools which said:

"The words and attitudes of the teacher should be such as to reassure each child that his religious beliefs are considered to be right for him, so that he will feel comfortable with his own creed or lack of creed.

"The public school can teach objectively about religion without advocating any religious creed. To omit from the classroom all references to religion and the institutions of religion is to neglect an important part of American life.

"Although the public schools cannot teach denominational beliefs, they can and should teach much useful information about religious faiths, the important part they have played in establishing moral and spiritual values in American life, and their role in the story of mankind."

Even Justice Robert H. Jackson of the United States Supreme Court, while voting in the McCollum case against religious instruction in the public schools, wrote in his opinion that "one can hardly respect a system of education that would leave the student wholly ignorant of the currents of religious thought that move the world society for a part in which he is being prepared." At least ten and

probably fifteen institutions were planned to be selected as pilot centers for the project. When they were selected, the Committee was to submit for consideration the following projects:

"(1) Locate and educate competent personnel to assist in developing appropriate programs designed to teach about religions and their role in human life.

"(2) Organize workshops on the subject of religious counseling for appropriate personnel in teachers' colleges and other colleges or schools of education.

"(3) Organize graduate programs for the adequate preparation of personnel for student-leadership in developing college curricula and activities related to the objectives to be achieved, and consultants for assisting institutions in evaluating their programs and activities in religious influences.

"(4) Organize pilot programs as soon as possible to provide the understanding and operational information. These would be especially designed as experimental units and subject to critical analysis.

"(5) Prepare appropriate printed materials for the use of the colleges and schools of education interested in implementing programs of teaching about religion. Special attention should be given to the desirability of developing a periodic bulletin as a vehicle for disseminating useful practices in this area."

It is interesting to see how widespread throughout the country is the membership of this committee. It is headed by John G. Flowers of Southwest Texas Teachers College; its members include Evan R. Collins of State University College for Teachers, Albany, J. W. Maucker of Iowa State Teachers College, J. R. Rackley of the College of Education in the University of Oklahoma and Charles W. Hunt, consultant American Association of Colleges for Teacher Education, Oneonta, N. Y.

Independently of this organization, the same topic was handled at the annual conference of the

Monroe County Teachers Association in Rochester, N. Y., which about eight hundred teachers attended. The theme of the conference was "Character Values and Human Relations." The keynote speaker was Dr. Arthur K. Getman, a consultant in moral and spiritual value training to the State Education Department, which he had served before for forty-two years as assistant commissioner in the administration and supervision division. With the cooperation of Rabbi Philip S. Bernstein of Temple B'rith Kodesh, President Wilbour E. Saunders of Colgate-Rochester Divinity School, and Msgr. John S. Middleton, Secretary for Education in the Catholic Archdiocese of New York, Dr. Getman has prepared a manual to implement the resolution of the New York State Board of Regents in November, 1951, urging the teaching of moral and spiritual values in schools. The manual is to be available by January 1, 1954.

Dr. Getman spoke twice at the general conference sessions, October 9, 1953. He expressed the hope that the Bible may be studied as "tremendous" literature in junior and senior high schools courses, "wholly apart from ecclesiastical consideration." Dr. Getman also told the teachers that it was possible to teach the "facts of religion without violating the constitutional separation of church and state, especially by concentrating upon moral values on which there is agreement in all religions. Finally he concluded: "Education in moral and spiritual values, both as an end in itself and as a means of developing all other aims of education, is a primary basis of character building."

It will be interesting to see how this new program for the education of the whole pupil will actually be implemented without being wrecked by opposition from Christians of various denominations, from Jews of different types, or from infidels and unitarians.

REV. FREDERICK J. ZWIERLEIN
Rochester, N. Y.

"Our governmental Indian Bureau has so often violated faith with the Indian tribes that their survival is seriously threatened."

This indictment of the U. S. Indian Bureau was made by Bishop Thomas J. McConnell of Wheeling, West Va., in the course of his sermon in St. Patrick's Cathedral, New York, where the Mar-

quette League, aid society for Catholic Indian missions, celebrated the fiftieth year of its founding with a Solemn Pontifical Mass. The Bishop stated that the American Indian has the highest illiteracy rating and the highest infant mortality rate of "any group in the U. S."

Warder's Review

Evanston Echo

SEVERAL MONTHS have passed since the world conference of churches in Evanston, Illinois, last fall. The reactions resultant upon this "ecumenical" gathering among the participating religious bodies (Catholics, of course, did not participate) are largely a matter of conjecture and speculation. The few references in our secular press since the conference's adjournment have been fragmentary and inconclusive. It was with no little interest, therefore, that we perused an editorial in the most recent number of *The Reunion Record* of India in which the Evanston meeting is referred to. The author of the article in question takes notice of the growing spirit of disunion prevalent among certain dissident sects in India. He states:

"Among the Marthomites (Reformed Jacobites) also there are signs of disruption. Bishops, priests and laity are divided regarding matters of their faith. The so-called union of Protestant churches in South India has proved to be a confusion of churches. One of their bishops, returning to India after attending the conference of world churches at Evanston in America, said in a statement that he had hoped to find peace and union at least in the next generation; but that he was disappointed at the conference, that he could not see any prospect of peace or union in the next generation or in a distant one."

Is the disappointment of the bishop referred to the reaction generally felt, although not expressed, by those who were in attendance at Evanston? If so, some very salutary effects might eventually result from that "ecumenical" conference. The frustrated longing for unity (vastly different from union) could well be the impelling motive to lead many of our separated brethren to the bosom of Mother Church. Where else will they find that much-desired unity?

It is singularly proper that the barrenness of Evanston be noted in *The Reunion Record*. This periodical is completely dedicated to the great and noble task of furthering the reunion of heretical and schismatic sects with the Catholic Church. It is the official organ of that tremendous movement toward unity which was begun September 30, 1930, when the late Archbishop Mar Ivanios and his suffragan Bishop Mar Theophilos, together with a priest, a deacon and a layman came back to the

true Fold. Now the re-united count six bishops (two now deceased), 168 priests, 172 nuns, 40 seminarians and 80,000 faithful. With a justified air of satisfaction the editor of *The Reunion Record* observes: "This is an unparalleled progress in Church history."

What the Evanston meeting sought in vain to achieve, and what its sincere delegates yearn for in a sense of frustration, Mar Ivanios and those tens of thousands who have followed him have found. Evanston could have found the solution to its riddle of disunity very simply by looking to the distant Diocese of Tiruvalla, Trancore-Cochin State, India. For here is a genuine ecumenical movement bearing ever more abundant fruit in the growing numbers of those returning to the One, True Faith. They are solving the riddle of disunity: there is no religious union without doctrinal and governmental unity; no reunion without return.

Incidentally, this year marks the twenty-fifth anniversary of the "reunion" movement in India. In recognition of this significant anniversary, a "Joint Pastoral on the Reunion Jubilee" has been issued by Archbishop Joseph Mar Severios and Bishop Benedict Mar Gregorios. We hope to publish this pastoral in a future issue of *SJR*.

Rehabilitation of Criminals

A SATISFACTORY APPROACH to the problem of dealing with criminals implies the use of two kinds of measures: punishment and rehabilitation. Up to now the emphasis has been on punishment to the almost utter exclusion of any attempts at rehabilitation. Such a method is, of course, essentially incorrect and unchristian, especially in regard to youthful offenders. In not making any serious effort to help youthful criminals, especially first-offenders, to overcome their delinquency, we virtually consign them to a whole life of crime. Hence it is the rise in juvenile crime which has brought to light the urgent need of a more positive approach in our whole method of handling criminals. In 1953 almost forty per cent of those sentenced for major crimes in our Nation were from the 16-22 age group.

The State of New York has taken cognizance of its crime problem with some constructive measures which imply drastic changes over methods

heretofore employed. Whereas juveniles were formerly subject to the jurisdiction of a multiplicity of courts, the new plan calls for one youth court in each county to handle offenders from seventeen years to twenty-one. These courts are empowered to make final disposition of their cases subject, of course, to the usual right of appeal. Also, only those will be entrusted with the handling of cases involving young offenders who are persons properly qualified in this field. The whole procedure in such cases will be marked by a sincere desire to help the delinquents to the extent that, wherever possible, the stigma of a criminal record will be averted.

Relative to the present need for more attention to the rehabilitation of criminals, Pope Pius XII had some very sound and practical advice to offer. Confined to his quarters by his current illness, His Holiness sent a written message to the Italian Association of Catholics which met in Rome about a month ago. Whereas the special committee which formulated the plan of New York State's new approach to the problem of youthful criminals stressed the need of competent personnel to handle such cases, the Holy Father expressed a desire for a new religious order to help rehabilitate criminals. Such a new order could take the form of a religious congregation or of a secular institute. Its purpose would be "to provide more extensive psychological aid to prisoners."

A more direct or salutary approach to our problem is hardly conceivable.

Dii Non Sunt

THE SUPREME COURT of the United States is often referred to as "that august body" of learned men. An aura of reverence enshrines these nine jurists upon whom devolves the high responsibility of interpreting the supreme law of our land. The Supreme Court justices are supposed to be individuals who rise above all bias, prejudice and political partisanship. Once seated on the bench, they are no longer exposed to changing political fortunes as are virtually all other office holders in our great Republic. Verily, these jurists are a chosen lot.

Lately, however, the personnel of our Supreme Court has come in for some resounding criticism which is not, so it seems to us, without justification. In his column in the *New York Times* of November 9 last, Arthur Krock reviews an article in the *Virginia Law Review* by Prof. Carl Brent

Swisher of Johns Hopkins University. Briefly, the conduct of Supreme Court justices during the past twenty years warrants, in the opinion of Prof. Swisher, a re-evaluation of the functions of the Court by "democracy." The following are some of the charges made in criticism of those on the highest civil tribunal in our land:

The Supreme Court "now stands exposed as a power group competing with other groups wielding political power in our society."

"It is no longer generally accepted as the vehicle of revealed truth, as the largely passive instrument of the law, which from time to time it has claimed to be.... (And) individual justices are themselves competitors for power and for the individual prestige of determining the course of legal rationalization."

The "liberal" judges, mostly the appointments of F. D. Roosevelt, have "splintered in all directions in a riot of legalistic diversity to the accompaniment of what was hardly above the level of undignified name-calling."

Justice Frankfurter's "multiple opinions," even when he is not the Court's spokesman, are of such a tone as to imply that, of all the justices, only he knows how to state the law.

Justices Black and Douglas "crusade for liberty in such a way as to imply that justices disagreeing with them are its enemies."

"The Constitution did not put the justices in their positions of ultimate security and prestige so that 'they might have a prominent forum for self-advertising.' If they want to write political pamphlets they should resign."

It was against F. D. Roosevelt the charge of "packing" the Supreme Court was made. He found the appointees chosen by his predecessors to be "nine old men" whom he sought to replace with others of a more "liberal" persuasion. Although the opposition to this Rooseveltian design was quite strong, the four-term President won his point in this instance as he did in many others. It now appears that the Roosevelt type of appointee has not added to the prestige of the Supreme Court, nor to the efficiency of our Government generally.

Contemporary Opinion

THE CIVILIZED WORLD in its transition from the first to the second half of our twentieth century finds itself in a state of startling disorder. Christians cannot but stand disillusioned in the face of what they see. Christian nations of both the Eastern and Western world have, in large part, become de-Christianized, and so have ceased to be a bulwark against the evils of a prevailing heathen culture. Insubordination to God and to His Church has become a destructive force perverting society and corrupting the hearts and minds of men.

The family in particular has suffered noticeable decadence during the last two generations. This devastating trend is not traceable solely to an overstressing of sex, nor is it merely the aftermath of the two wars. Ideological errors, the result of biased reasoning propagated since the Renaissance, to which our twentieth century society is alarmingly susceptible, have likewise exerted a detrimental influence on family life. The disorder is making its way through the very midst of mankind, cleaving nations in two and disrupting marriages and families. Urbanization has hastened the dissemination of these errors which, accepted by large numbers of men, are proving a great danger to the whole human race.

THEODOR KARL LIEVEN
Cross and Crown, December, 1954

Western society, driven to various security measures, lest it should find all its citadels penetrated and captured from within, is thus compelled to take stock of its beliefs, and to recognize that there is something else besides the liberal characteristics which it is being driven to curtail.

A timely and searching work appears from Lord Percy of Newcastle, perhaps still better known as Lord Eustace Percy. It is called *The Heresy of Democracy* (Eyre and Spottiswoode. 18s.), and its central thesis is that the modern world, since the French Revolution, has been making a new religion for itself to which it gives the name democracy, exalting a number of ideas which are reasonably good and sound in their due place and proportion, and inside the framework of Christian teaching about man, but become the source and justification of the wildest errors when they are elevated to the supreme place in their own right;

and that this was the great injury that the French revolutionists did to mankind.

The essence of the new faith is that the will of the people is the will of God, because God in any other sense is not present. The only reality is the human society, and the emerging articulate wills of peoples. This has been very crudely demonstrated in Fascist and Nazi as well as in Communist theory and practice, but Communist theory at the same time debases these emergent wills and makes them merely the result of material changes. What Lord Percy is concerned to underline is how widespread in England and America is a postulate which is fundamentally the same, a conception of democracy which makes it the touchstone of everything else, even including religion; a doctrine which for all its good manners and moderate language is in fact atheism in practice, proclaiming the self sufficiency which, if the Christian Revelation is true, is bound to lead men to disaster, as they go about the world cheerfully breaking, because ignoring, the first great commandment to see themselves as created beings made and bound to live under the Creator's law. What is particularly valuable in Lord Percy's analysis is something which comes perhaps from his Irvingite background, a clear grasp that the essence of the Christian Revelation has been from the beginning other-worldly, and not to be defined as men have tried in the last century to define it, as the religion of the Sermon on the Mount. So he traces the history of the early Church, to underline the detachment the early Christians practiced, even from the good works of the Roman Empire.

The Tablet
London, Oct. 23, '54

Anyone who rejects as outmoded historical ballast the history of our Western culture will, at best, be the "creator" of a humanity that spends itself in the output of purely material products. So, too, anyone who thinks he can bring forth a humanism based on belief in the inherent goodness of man¹⁾ will soon be overwhelmed by a lava-flood of inhumanity—the very barbarism confronting us at this present moment.

HUGO RAHNER, S.J.
Folia, Vol. VIII, No. 1, 1954

¹⁾ As proposed recently by Archibald MacLeish in his article, "Humanismus und Glauben an den Menschen," *Die Amerikanische Rundschau*, I (1945), 3-16.

It must be remembered that the middle class has its dignity more than any other class. The "masses" can be swayed, and those high up in society are always bowing to the gods, regardless of personal dignity. It is the middle class which is the main depositor of intelligence and honesty and, therefore, of the things which in justice and truth go to vindicate human dignity.

The Examiner
Bombay, India, Oct. 23, '54

There is no doubt that in many places the religious practice of American Catholics is superior to that of European Catholics. We must not, however, forget that this is chiefly in the cities and that the United States does not possess fervent country districts, such as are to be found in Flanders, Brittany, Alsace-Lorraine, or in Bavaria, and elsewhere, and which are still a reserve for numerous priestly vocations. Now the religious situation of towns of which we have knowledge is serious, even in the United States. We have stated that the sociological conditions of American Catholicism are in course of transformation and noted how this change is influencing religious practice. The exterior development of the Church in the United States in recent times, chiefly due to the economic conditions of the last fifteen years, is doubtless remarkable and indispensable in view of the needs of the growing cities, population and education. There is, however, a risk that this expansion may hide the other aspects of the case from those even who have most reason to perceive them clearly.

The danger of American Catholicism is that, by comparison with European or South American Catholicism, it may have illusions as to its own situation. Its merits are great and its contribution in the Church's life is considerable; it may even be hoped that in certain matters its real influence in the government of the Church may increase. It is, however, faced with very grave problems which a simplist optimism cannot solve. Let us hope that a frank view of them and serious investigations may awaken among American Catholics a disquiet which will result in spiritual and apostolic efforts; this is already the case among some groups of priests and laity.

REV. FRANCOIS HOUTART
Lumen Vitae, Vol. IX, No. 3, 1954

Fragments

M R. COLIN CLARK, an English economist, explaining American "liberalism" to the readers of *Encounter* (August, 1954), makes an acute observation that "the recent vagaries of English liberalism might have remained just one more piece of insular eccentricity, were it not that the intellectual leaders of English liberalism enjoy a wide following in other countries, particularly in the United States. And American "liberalism" is now turning out to be an even stranger product than the English."

In a statement issued after the meeting of the Canadian Hierarchy at Ottawa, the Catholic Bishops demanded that separate religious services be held on Remembrance Day, November 11, for Catholic and non-Catholic servicemen. The Bishops claimed that a movement was afoot to have joint services for servicemen on November 11 and at other military flag-lowering ceremonies. "Military law cannot oblige a soldier to attend a religious service of a church which is not his own." A denial issued by the Canadian Defence Department stated that it was not intended to promote common religious services.

Major emphasis will be placed on the advantages of co-ops at the International Catholic Congress on the problems of rural life to be held in Panama next April. The congress, devoted to the human, social and religious resources of the region, is expected to attract lay leaders and priests from all the countries bordering the Caribbean and will include discussions of various phases of the co-op movement and its relationship to Central America and the Caribbean area.

Archbishop Karl Alter of Cincinnati, speaking to a convention of the Archdiocesan Council of Catholic Men, declared that, with regard to so-called "welfare programs," the schools should take care of education, not health, lunches, transportation and recreation. He pleaded: "Let's get these things away from the school's jurisdiction to where they belong, namely, in a county or state welfare department.

THE SOCIAL APOSTOLATE

Theory ————— Procedure ————— Action

A Plea for Justice

LET WE CATHOLICS forget our persecuted brethren in distant lands, the Bishops of our country, at their meeting in Washington, D. C., last November, drafted a special statement which they properly termed "A Plea for Justice." We deem it only proper, therefore, to reproduce for the edification of our readers the Bishops' statement in its entirety. It reads as follows:

We, the Bishops of the United States, cannot adjourn our meeting here without a statement or protest against persecution and a word of consolation to all who suffer. A year ago our thoughts were with the persecuted of Eastern Europe, long afflicted and much tried. Today we add to these the people of Vietnam and its neighbor nations who most recently have come upon days of disaster and now face the persecution so often known in the Church of Christ.

We cannot end this meeting which has been held in the freedom of our beloved country without a plea to all who love justice and hate iniquity that they will stand with us in prayer and in protest: in prayer for the afflicted; in protest against misuse of power. For we cannot be so blind as to imagine that Asia or Europe stands alone.

Rather, there seems to be a master plan of oppression, world-wide. In it, we of America are included by intent as others elsewhere are included in grim reality.

The grim reality is that men are in prison, men are broken, families live in fear or are disrupted, nations are threatened or under attack. The grim reality is that such oppression is an attempt to break men's faith in God or to divide men from their Savior or their church.

We pray, then, that God will restrain the tyrant and relieve the anguish of the afflicted. We beg our Catholic people to cherish well the blessings of freedom they enjoy and to pray fervently for those whose freedom has been lost or is in danger.

We beg our neighbors—all of them in the United States, all to whom the blessings of our liberties here are a cherished heritage—that by our united prayers, our sympathetic understanding and by action (as far as action lies within our power) we may give comfort to those who are tortured in body or in spirit and that the power of God will quickly restore to them in justice the freedom which their souls crave and their nature demands.

Surplus Food Products¹⁾

THE NATIONAL Catholic Rural Life Conference is deeply grateful to Almighty God for the abundant production of food and fiber during 1954 in the United States. His fruitful blessing has been placed on the difficult and devoted work of our farmers and has brought it to success. This year again there is true cause for thanksgiving.

We observe and approve the trend in our agriculture toward increased production both per acre and per person, and regard this as a special gift from God and a source of added wealth to the nation.

At the same time we regret to hear from many voices in this country a growing chorus of alarm over what is called "surplus" production. We believe that the concern is misplaced. The real matter for alarm is that the "surplus" is not recognized as a great blessing and a rare opportunity.

Let us ask ourselves: Could we satisfy either our national pride or our conscience by cutting down our production to just that level where our own needs would be cared for—and nothing more? Would we not rather have the problem of distributing surpluses than that of restricting production through controls which become progressively more intolerable? As Christians should we

¹⁾ A resolution adopted at the 32nd annual convention of the National Catholic Rural Life Conference, Davenport, Iowa, October 8-13, 1953.

not welcome the opportunity of helping to provide for the needs of our neighbors?

We are convinced that the real problem is not production but distribution. What seems to be a surplus can be so only because we allow God's bountiful gifts to pile up in bins and barns while others beyond our borders are in need—at times in desperate need.

As a nation we must recognize, in a practical way, that the natural blessings which we possess and exploit are ours indeed, but they were not given to us for ourselves alone. In the deepest sense, they are not *given* to us at all; they are entrusted to our care, to our stewardship, so that through our conscientious management of them an abundance may be produced to satisfy the needs of all.

God does not intend, and we feel sure that the American farmers and citizens do not want, that these "surpluses" should be unused while millions—hundreds of millions—of our brethren are in need of them. Certainly we reject the idea that the obligations of charity end at our own boundary lines.

And we should not overlook the promise that charity—true charity—brings its own hundredfold

in this life. There are many ways by which the exchange and distribution of our surplus goods can benefit us. We do not wish to spell these out here in detail. But we do wish to point out at least one possibility which is generally overlooked.

Those countries and peoples who need our "surplus" have their own goods and products which could be of great value to us. What America home, and especially farm home, would not be beautified and enriched by the possession of such local specialties as works of art, paintings, wood carvings, rugs, china, linen, and the like? These and many other valuable products could be ours if a rational and Christian mode of exchange were arranged.

We feel, then, that instead of fearing surpluses, we should welcome them. Instead of worrying about *producing* surpluses, we ought to be concerned about distributing them. Instead of making elaborate and costly and even frantic plans *against* surpluses, we ought to plan *for* them and spend our typical American energy and ingenuity on ways of using them in accord with God's creative love.

The 76th Katholikentag

III.

IN BERLIN at the previous Katholikentag, two years ago, the central theme was *God Lives*. In endless variations this theme was offered at the time to the people beyond or near the Iron Curtain to offset the heavy-handed materialism and atheism of the Communist tyranny.

This year at Fulda, within sight of the Iron Curtain, that theme was continued and carried forward. As host Bishop, Dr. Johannes Dietz, wrote in his official invitation: "The call to souls, 'God Lives,' coming from Berlin, has had an enduring effect. This living God, however, is not a distant One nor without claims upon us. He did send Jesus Christ into this world and has set up through Him the Church as the trustee of the truth, of grace and of justice. The decision over the salvation or the doom of the world or individual man will also in our day depend upon the attitude towards this sublime Mediator and His Church, who alone can bring the light of truth into the

darkness of this world, and the grace of God and the law of God to a world still subject to original sin. The Katholikentag of Fulda is to point up the tasks of the Christian in a world frighteningly alienated from God and, therefore, drifting aimlessly in its haughty selfishness and autonomy. In fifteen work groups (*Arbeitsgemeinschaften*) the practical tasks for the re-christianization of everyday living and for the Christian way of life in the largely secularized segments of modern existence shall be put into focus.... To state it quite plainly: what matters is nothing less than the application to one's behavior in each and every situation of life of a genuinely effective Christian conviction... the new formation of all spheres of human existence on the foundation of our Christian Faith, one which is at once to contain the certitude of a success-bearing completion."

Dr. Dietz then called attention to the specific reason why Fulda was selected as the site for the reorientation of the world toward Christ: "...the tomb of one of the really great in the Kingdom of God—St. Boniface. He was the greatest witness

for Christ among our people and has laid those foundations from which the occidental world-order of the Christian character arose. From his tomb at this Katholikentag he issues the call that we, too, foreswear the illusion of a misdirected, 'self-lordish' secularism, and in our witnessing for God, for Christ and His Church, overcome the crisis of the secularization of life and of life's institutions. 'You shall be witnesses unto me!'

It is astounding to what extent the publicity in preparation for the Katholikentag was carried on by radio and press, not to mention the pulpit and the official diocesan or professional news media. A special illustrated newspaper of American proportions *Ruf Aus Fulda* (Call from Fulda), appeared in two editions, the one an elaborate introduction to the forthcoming event and the other a succinct report of practically all the happenings, issued on the morrow of the closing. Both were distributed gratis to all parishes and institutions throughout the land. Of similar proportions were the current issues of several highly-rated Catholic national weeklies of the type of *Our Sunday Visitor*, such as the *Echo Der Zeit*, the *Mann in Der Zeit* and *St. Michael*. That both Catholic and secular dailies and weeklies reported generously, and discussed the events, the problems and the themes editorially, appeared to be a matter of course. Over two hundred reporters covered the proceedings. Had it not been for current world events of extraordinary importance, the Katholikentag would have had unchallenged newsworthy priority. So well, too, had the committee made preparations, that the body of journalists present issued a unanimous statement of commendation.

So it was that when on Tuesday night at 7:00 o'clock the glorious harmony of the Cathedral bells invited the participants of the *Arbeitsgemeinschaften*, the special guests and the press for the official opening, the spirit of solemnity defied description. The Dom (Cathedral), that wonderful exemplification of the Baroque style at its best with its vast piazza (*Domplatz*), was crowded when, at the stroke of eight, the *Veni Creator Spiritus*, composed right here eleven hundred years ago by the "Teacher of Germany," Hrabanus Maurus, Abbot of Fulda and later Archbishop of Mayence, his birth-place, fittingly inaugurated the portentous proceedings.

In stark contrast followed the sober (for an American ear almost painfully sober) introduction

of the chief officer of Germany's Catholic lay movement, the President of the Central Committee, Prince Karl zu Löwenstein, by the Chairman of the Local Committee, Attorney Joseph Schmitt: "*Es spricht fürst Karl zu Löwenstein.*" (Prince K.z.L. will speak.) But in this setting in the sanctuary at the steps of the magnificent main altar, gorgeously bedecked with the famous silver ornaments and hallowed with the relics of Fulda's great Saints—Boniface, Sturmius and Lioba—and in the inspiring presence of the great Apostle buried beneath that altar, the clear announcement had the effect of the sound of a silver trumpet. And when the prince, tall, slender, erect, in black, and in very mien the strong yet humble personification of solemnity, walked up for his address of welcome, the air was charged with tenseness. But when his opening words, the traditional greeting of the Katholikentag, "Praised be Jesus Christ," had resounded through the vast building (and on the plaza by loudspeakers and in a million homes throughout the country by radio), there was immediately an air of relaxation. The Prince then introduced the high officers of the Katholikentag: Federal Minister (Secretary of Labor in the Federal Government of Germany) Anthony Storch of Fulda, president; Mrs. Clara Tausendpfund of Regensburg and Lord Mayor Dr. Cuno Raabe of Fulda, vice-presidents. He then greeted the German Hierarchy represented by Bishop Johannes Dietz, Auxiliary Bishop Dr. Francis Hengsbach of Paderborn, General Assistant of the Central Committee and others who were seated at the Epistle side in the sanctuary. He also greeted the active participants in the deliberations, the guests of honor, among them many visitors from all parts of the world (whom he welcomed in excellent French, English and Italian as well as German), and with special warmth the thousands who had already arrived from East Germany.

Proceeding to the business at hand, he confessed: "We have not taken our tasks easy, as everyone who peruses the program can see for himself. We want to search ourselves seriously as to how, in all the many forms which the everyday life of modern man assumes, a genuinely Christian behavior can be achieved." After referring to the present difficulties which have to be overcome in a politically and ideologically divided Germany and in an equally divided Europe, he stressed the obligation of the German Catholics to take up again the work of the foreign missions which for

almost a generation had been disrupted by the Nazi perversion. Then he continued: "We have taken it upon ourselves (in this year of Mary) on the occasion of this Katholikentag to dedicate ourselves, our families, our entire country to the Mother of our Lord. . . . That we shall not exclude from this our propitiatory prayer anyone who shares with us our German fate will also be understood by Protestant Christians. Thus let us conduct ourselves in these days with brotherly love and with confidence."

The prince was followed by the keynote speaker, not only of the evening but of the entire program and in particular of the *Arbeitsgemeinschaften*, the world renowned professor of dogmatic theology, formerly of Muenster and now of Munich University, Msgr. Michael Schmaus. In his more than an hour-long address he laid down the principles which were to guide the men in the workers' groups during the three days of deliberation. "Man in union with God" was his theme, and in a sober unaffected voice and style, without rhetoric or pathos, he uncovered the metaphysical foundations and postulates of the Christian's role in this world: "Our times today call . . . for the true Christian," he stated. "In the proper Christian manner, however, only can he have influence upon the world who himself lives in Christ . . . only he can help who is able to permeate the distress of our time with the Christian character, that is, with Christ and in Him with God, with justice and love, with truth and peace. . . . The world stands in need of God if it is not to fall prey to disorder and chaos. But God goes into action in this world only through the instrumentality of man in union with Him. The Christian has a Divine call and an obligation to advance the Kingdom of God in this world, in the period between the bodily appearance of Christ on earth and His final, definite introduction of God's reign at His second Coming.

The speaker then addressed himself to the question as to how the Christian is to advance the Kingdom of God in this world. "It is to be done in a great many ways. The most fundamental and the most comprehensive manner in which the task is to be performed lies in the life of the Christian formed in Christ. The Christian is and must be a mirror of Christ, so that he who looks upon him is able to observe Christ in him as in a mirror, that is to say, the love and the truth that has appeared to us in Christ. The Christian is to be such a mirroring forth of Heaven in the great decisions

of life and of history, but also in everyday life with its cares and its trials, its anxieties and worries, its joys and its labor. What specifically matters is that the Christian makes God manifest in the doings of every day and witnesses for Him; because God is the God of everyday life, since the Incarnation in becoming man He has entered our everyday existence. And through this entrance into our everyday existence, He has given it a divine character. . . . For the Christian, therefore, everything stands in the light of God. He can thus be a (good) *homo faber* (workingman) only if he is a *homo orans* (man of prayer). He who is to stem the tide of the secularization of the world will have to take it upon himself to differentiate himself in his ethics and religious attitudes and forms of behavior from those who believe only in this world. That this is a heavy burden upon the Christian is obvious. But it is decisive that we be ready to assume the burden of being different. This being different expresses itself, f. i., in that we do not react to a lie with a lie, to hatred with hatred, to a slap with another slap; in that we do not ask ourselves in every transaction how good or how bad it is for us or what it will profit us, but whether it is right or wrong, good or evil. The readiness of being different finds its apex in the imitation of Christ. . . ." The speaker continued on, every sentence being a new ray of intellectual light and an additional prod to the consciences of the listeners.

The high vaults and the graceful yet vigorous lines of the Cathedral, suffused with ample illumination, seemed so much in harmony with the speaker's lucid and quiet, yet bold and inexorable pleadings. Then, as if to paraphrase the symbolic significance of the main altar before which he stood, he concluded: "The testimony which we offer God within history will achieve its completion with our own personal perfection. Whoever confesses God in history, him will God confess beyond history. Facing this horizon of eternity it will profit us to think out how we must and can witness unto God in all phases of our life."

The great applause was sincere. It took majestic form when all joined with full-voiced conviction in singing the hymn, "*Alles meinem Gott zu Ehren*" (All to Thy honor, O Lord). Then suddenly, silence, as the Bishops gave their blessing. In subdued solemnity the thousands went back to their quarters. The Katholikentag was on its way.

SOCIAL REVIEW

Income Tax Reduction—In Austria

THE COMPETENT COMMITTEES of the Austrian Parliament have unanimously approved a number of Government proposals providing for the reduction of income taxes in Austria by an additional ten per cent, on an average, as of January 1, 1955. On January 1, 1954, taxes in Austria were reduced for the first time by approximately ten per cent. The results of this tax cut were so favorable from a fiscal point of view that it was decided to make a further reduction. The volume of production, savings deposits, investments and even tax receipts increased so substantially as a result of the first tax cut that the new step seemed justified. It is assumed that Parliament will enact the Government's proposals into law, so that the new tax relief would be able to go into effect on January 1 of this year. Whereas the first measure in 1954 provided for an across-the-board cut in taxes, the new reduction is on a sliding basis according to income. Taxes on lower incomes will be reduced more than ten per cent, those on higher incomes less.

At the same time there will be an increase in family allowance payments for children in order to give compensatory relief to families with children. Allowances of one hundred and five schillings each will be paid for the first and second child, one hundred fifty schillings each for the third and fourth and two hundred each for every successive child.

Labor

THE HOLY FATHER, in an address to delegates at the 127th session of the International Labor Organization in a special audience at Castelgandolfo, warned that the improved position in the world of the working classes had affected not only these working classes, but also "the future of the entire human society."

"For more than thirty years," the Pontiff said, "you have patiently and tirelessly carried on a task of which you can be justly proud." He added: "It is enough to compare the present state of labor legislation with that which existed immediately before the First World War to appreciate the vastness of the task accomplished."

In an apparent attack on Communist methods of improving the lot of workers, the Pope continued:

"Involved in the success of your work are not

only the interests of the working class and its attainment of full exercise of its responsibilities, but also the future of the entire human race.

"The worker movement cannot content itself with the material successes, with a more perfect system of guarantees and assurances, or of a vaster influence on the economic regime.

"The working class cannot conceive its future as one of opposition to other social classes or of an exaggerated domination of the state over individuals."

The Pope continued: "The end to which the workers' movement tends should be considered on the same plane as your organization has placed it—the world plane.

"It should aim at a social order in which material well-being results from the sincere collaboration of all for the common good and serve to support the more sublime values, those of civilization and, above all, of the indissoluble union of souls and hearts.

On December 29, the U. S. Labor Department reported that 1954 had been one of the most tranquil years in post-World War II labor-management relations. The Department said a survey showed an estimated 3,450 strikes started in 1954, just a few above the 1948 level of 3,419 and about forty per cent under the 5,117 work stoppages in 1952.

According to the survey, the 1954 strikes made 1,500,000 workers idle for an estimated 22,000,000 man-days, fewer than in any year since World War II. The record post-war year of 1946 showed 4,600,000 workers made idle by strikes for 116,000,000 man-days.

Also fewer big strikes were recorded in 1954 by the Labor Department's Bureau of Labor Statistics than in 1952 or 1953—eighteen, as compared with thirty-five in 1952 and twenty-eight in 1953. Between 1947 and 1951 big strikes varied from fifteen to twenty-two a year.

Liturgical Weeks

A USTRALIA's first national liturgical week was held in Melbourne at Xavier College, from January 3 to 7. A feature of Catholic life in a number of European countries and on the American continent, this was the first time such an undertaking has been attempted in Australia. The general theme of the week was "In Praise of God." Papers were read on various aspects of the liturgy and were followed by discussion. There were also demonstrations of the liturgy in practice.

Papers on the following topics were listed in the program: In Praise of God, Sacramentalism and Grace, Sacrifice, The Mass a Sacrament and a Sacrifice, The Mass, the Sacrifice of the Whole Christ, The Liturgy and Personal Holiness, The Liturgy and the Mystical Body on Earth, and The Liturgy and the Communion of Saints.

Classes were given in Gregorian Chant, choir and organ repertoire, liturgy in primary schools, liturgy in secondary schools, liturgy in city parishes and liturgy in country parishes.

The liturgical week was under the patronage of His Excellency the Apostolic Delegate, Archbishop Carboni, Archbishop Mannix and other members of the Australian Hierarchy. The president was the Rev. Dr. Percy Jones and the secretary, the Rev. P. Smith. It was sponsored by the Melbourne Archdiocesan Committee for Liturgy and Sacred Music.

Describing the liturgical week as "very good news for the Church in this Country," Archbishop Carboni praised the initiative of the sponsors and expressed the hope that many Australians would take part in it.

The 1955 national Liturgical Week in the United States to be held August 22 to August 25 at Worcester, Mass., under the patronage of the Most Reverend John J. Wright, will comprise a full four-day program, according to an announcement by Rev. A. F. Wilmes, Secretary of the Liturgical Conference, the national sponsoring body of the annual Week.

The first two days will be devoted to the appendix to the Roman Ritual for the United States in the use of which the Holy See recently authorized a generous amount of English in the administration of Baptism, Confirmation, Marriage and Extreme Unction, as well as in twenty-six of the more usual Blessings and the burial service of children and adults. The final two days will consider the liturgy and the social problem. The papers will center about the Mass as the key to the solution of social problems in the economic, inter-racial, political and international spheres, and as the source of the lay apostolate in all its varied forms.

These decisions were reached at a Board of Directors and Program Committee meeting of the Liturgical Conference held at St. Teresa's Rectory in Chicago, Ill., on December 28-29. The Most Reverend Vincent S. Waters, Bishop of Raleigh, N. C., President of the Liturgical Conference, presided. Also in attendance was Rev. David Bushey who has been appointed to serve as local chairman by Bishop Wright.

Communism

THE LONDON CATHOLIC NEWSPAPER, *The Universe*, criticized a statement in the American secular press attributed to Sir David Maxwell Fyfe, retiring British Home Secretary, that Communists are "in retreat" in Britain.

"Admittedly the membership has fallen to 38,500 and they are unable to win a seat in the House of Commons, but there is little doubt that Communist influence is greater than ever within the trade unions," the paper said. "Many found that being publicly branded as Communists did not help their cause. As fellow-travellers they receive a much more sympathetic hearing in the unions and are ready at hand to exploit every genuine and fancied grievance."

The *Catholic Times*, commenting on the outbreak of industrial unrest in Britain, also warned British trade unionists that "power is passing into the hands of the Communists." It said that "industrial unrest and grievances are enabling the Communists to do what they failed to do by ordinary political methods—to wield power."

Father John Gannon told a Catholic Young Men's Society rally at Bradford, Yorkshire, that the communists had by infiltration planned the London dock strike that had spread to other parts of the country.

"Sheer carelessness and laziness on the part of the average man put the Communists into powerful positions in the unions," he said. "You can get them out by out-voting them again. But unless you wake up to your responsibilities, you will get nowhere."

"The ordinary Communist with no better education, opportunities or job than yourselves is willing to sweat away at Marx just to be an efficient member of the party," the priest went on. "How many of you will do the same so that you are effective witnesses of your Faith? Nine times out of ten the Catholic stays dumb in an argument in the workshop through sheer ignorance. The Communist's courage and enthusiasm for his faith puts to shame the lackadaisical attitude of the vast majority."

Bishop John Heenan of Leeds declared that Communists and fellow-travellers were doing all they could to paralyze Britain's industrial life. "Why is it that a comparatively small number of men can exert such an influence for evil in the trade unions, whereas the Catholic body which outnumbers the Communists by fifty to one has such little influence?" he asked.

"The answer lies in our lack of enthusiasm for what we believe."

Pope Pius IX

A FURTHER STEP toward the beatification and ultimate canonization of Pope Pius IX was taken shortly before Christmas when the Cardinals and prelates of the Sacred Congregation of Rites in Rome discussed the report of the theological censors on his writings.

Pope Pius IX, who proclaimed the dogmas of the Immaculate Conception and Papal Infallibility, died on February 7, 1878, at the age of eighty-five. He was succeeded by Pope Leo XIII who in turn was succeeded by St. Piux X. He reigned for thirty-one years—longer than any Pope other than St. Peter.

His pontificate was marked by widespread liturgical and monastic reform, but also by severe blows against the Holy See. The Papal States vanished. The Papal Prime Minister, Rossi, was murdered on the steps of the chancery. The Pope himself had to flee, in disguise, to Gaeta, and eighteen months passed before he was able to return to Rome.

The beatification cause of Pope Pius IX was reopened in 1952, after a lapse of many years, when a special tribunal was set up under the presidency of the Vicar General of Rome, Cardinal Micara.

Employment Security for the Aging

A GROWING PROBLEM in our country is the difficulty of middle-aged and older people to find employment. The situation is such that an unemployed man in his middle forties, actually at the peak of his efficiency for most jobs, is very often turned away by employers for the reason that he is "too old." Little wonder that when "older" workers lose their jobs, they stay on the unemployment insurance rolls longer than others and more frequently exhaust their benefits. A study in Rochester, N. Y., in 1948, showed that, although only one-third of the labor force was in the group age over 45, 60 per cent of those exhausting unemployment insurance benefits were in this age group.

Speaking before the Catholic Charities convention in Pittsburgh, November 9 of this year, Under-Secretary of Labor Arthur Larson explained the Government's efforts on behalf of those he called "the aging workers." He outlined the several points of the Government program as follows:

"In the first part of the employment security function—that of helping the older worker find and keep employment—there are three principal tasks. The first is to convince employers that it is good business to hire older workers. I have phrased the matter this way deliberately, since I do not think we will get very far by expecting employers to adopt such a policy out of idealism or sympathy. I think we must and can convince them that it is good business. Such evidence as we do have—although it is fragmentary—indicates that older workers give a good account of themselves. A study of 3660 factory workers, based on judgments of foremen, showed as many above-average ratings in ability, attendance, and attitude among older workers as among younger workers; as many were considered worth rehiring and fewer older workers were discharged for incompetence. Another study of 3,000 workers in department store employment showed that merit increases were earned more frequently by older workers.

"What we really need is a full-scale study of this question which would be sufficiently complete and sufficiently convincing to overcome the long-standing prejudice against older workers in American hiring practices.

"The second task of the employment service is that of training, counselling and placing older workers. We are making greatly increased efforts here. A complete new study is being made of the facilities of the Federal-State employment service offices available for this kind of service. We must recognize that, although sometimes older workers can successfully carry on with even heavy physical labor, there are many times when the essence of the problem is that of turning previous skills and experience to the best possible account in a less strenuous occupation. Is your applicant a telephone lineman who is no longer able to climb poles? We should be prepared with enough knowledge about transferability of skills to guide the applicant into a course of retraining in a related calling, and then help him find the job for which he has been retrained.

"The third task in the employment field is to remove artificial impediments that have been thrown in the path of older workers by various well-meant programs, principally private pension plans. The most tragic paradox in this whole story of the older worker is that these pension plans, designed and intended to help people as they get older, have in operation become a barrier to employment of people in their forties and beyond, because the cost of financing pensions becomes progressively greater as the age at which you enter a pension system becomes higher. The responsibility for removing this barrier lies primarily with the employers, unions, and insurance and trust companies that devised the plans. One possible solution is to provide for complete vesting of pension rights under every plan, so that a man who enters a new employment brings his pension credits from the old. A second possibility is to invent something resembling the second-injury fund in workmen's compensation, under which some kind of joint or pooled fund might make up the necessary back credits of a person entering a particular pension plan late in life."

Distributism

A VERY STRAIGHTFORWARD PLEA for a more equitable distribution of the world's wealth as a necessary step in combating Communism, was contained in a RNS release as published in the *Catholic Chronicle* of December 3. The plea was made by Beniamino Cardinal de Arriba y Castro, Archbishop of Tarragona, Spain, in a pastoral allocution in the Spanish Catholic daily, *Ya*.

To the question, "Is Communism right?" the Cardinal answers: "No, but it has motives for its action." While the triumph of Communism would mean an end of civilization and real progress, His Eminence insists that wealth must be distributed more equitably even though he neither wishes for, nor believes possible, an absolute equality of income.

Speaking primarily of the need for social justice in Spain, the prelate denied that Spaniards lack social sense. He cited "the great progress made recently not only through state legislation but by employers who take seriously their obligations as Catholics.

Material Supremacy

THE UNITED STATES has more than half the 89,000,000 telephones in the world, it is reported in the American Telephone and Telegraph Company's latest issue of Telephone Statistics of the World. The American total on January 1, 1954, was 50,372,972. Britain, which ranks second in number of telephones, had less than one-eighth as many—6,139,229.

In relation to population, the United States has about thirty-one telephones per one hundred people. Sweden was second with twenty-eight and Canada third with twenty-four. Switzerland and New Zealand have twenty-two, Denmark, nineteen, Australia and Norway sixteen.

New York City, with 3,666,000 telephones, has more than any single country outside the United States except Britain. Greater London has only half as many phones as New York, Paris only one-fifth.

Cooperatives

DUPLICATION OF FACILITIES is weakening dairy-men's opportunities to build a better market, Russell E. Spaulding, general manager of Sanitary Milk Producers, told members of the Illinois Holstein-Friesian Association at Effingham, Ill., on

December 9. He pointed out that in this modern day of milk movement it hardly seemed sensible for Illinois producers to channel their milk through seventy separate co-operative associations.

"I wonder how many dairy farmers realize that 96.4 per cent of the total investment in the milk business is by the dairy farmer? If we are to organize our milk marketing programs to more effectively promote the interests of producers, it seems that we should study the question of financing and determine how much money we can invest as farmers with a degree of assurance it will put more money into our pockets in the form of milk checks, as well as in the form of returns on invested capital."

Listed by Spaulding as the real needs of Illinois producers were: (1) classifying and pricing milk on a wide area basis; (2) fewer but larger and more effective co-operatives; (3) proper financing of co-ops.

He called for a state-wide Grade A milk law and suggested that consideration should be given to a more effective means of enforcement. He proposed a moderate increase in the fat content of bottled milk, thereby disposing of more butter fat in fluid form which would very substantially reduce the amount of surplus butter and other dairy products.

Spaulding stated that if the increase was only one-tenth of one per cent it would provide an outlet for an additional 3,000,000 pounds of butter fat a year in Illinois alone, and about 70,000,000 pounds over the Nation as a whole.

Personalia

REVEREND GEORGE P. TIMPE, of the Pallotine House of Studies in Washington, D. C., was presented with the Cross of Merit—*Verdienstkreuz*—by the Bonn Government for "devoted service" to emigrants. In conferring the honor, Dr. Bruno Werner, Cultural Counsellor of the Diplomatic Mission, extolled the priest's service to German emigrants during the ten years when he represented the St. Raphael-Verein in Germany and later during his twenty-five years in the United States.

Father Timpe was a close associate and collaborator of the late Dr. F. P. Kenkel, founder of the Central Bureau of the Central Verein. He wrote quite frequently for the C. B. German press bulletins and for *Social Justice Review* when this journal included a section in the German language. A book *Leuchtende Hände*, authored by Father Timpe, will be reviewed in *SJR* in the near future.

HISTORICAL STUDIES AND NOTES

HISTORY OF THE PAROCHIAL SCHOOL AT CARBON CENTRE, PA.

1845-1937

AS WE REMARKED in our foregoing series, the origin of St. Wendelin's Parish lay in the development of a German school among the settlers at Carbon Centre. Along with the German people, there immigrated also a number of adventurous school teachers who offered their services to the German congregations of Catholics as well as of Protestants. In large German centers they would also establish independent schools for the education of German children, the so-called *Freien deutschen Schulen*. It happened quite frequently that German school teachers were hired by congregations in places where no Catholic priests were residing. They taught the children and on Sundays, in the absence of a priest, would lead the congregations in prayers and in singing in the improvised schoolrooms or school buildings which served also as chapels. Thus in Carbon Centre, as at numerous other places, the history of the German parish must begin with the German school in the pre-church days.

Tradition tells us that as early as 1845 the settlers at Carbon Centre hired as teacher and leader in common prayers a certain Mr. George Mueller. This man was a religious eccentric, but agreeable to the settlers, because he gave them service for little or no money. Thus Mr. Mueller taught for four years in the homes of some of the settlers, drifting from one place to another. However, in 1849 he obtained a permanent home in a small building which had to serve the purposes of school, chapel and private residence of the teacher. By the year 1857 the small log-structure had become completely inadequate for the purposes of school and prayer-hall, and the settlers decided to extend it by adding a room on the north side for church purposes, leaving the original building to the teacher and his school. However, before long, the annex proved inadequate. To provide more space the settlers sawed an opening into the new addition from the old log-building and thereby the latter became a sort of choir-loft, so that the singers could chant their hymns and songs through this opening.

George Mueller is said to have held the office of first schoolmaster till 1858. It was only in 1861 that his position was filled by the appointment of Mr. George Karenbauer, who was active

till his death in 1869. He was succeeded by Miss Anna Pistorius who taught till her death in 1873. During the year 1874 Mr. George Schoene was placed at the head of the school and taught till the year 1880. In the interval Mr. Math. Nickel was active as teacher. Mr. Schoene taught school in St. Mary's, Herman, Pa., from 1869 till he took over St. Wendelin's school. Fr. Sigismund Kratz calls him by mistake "Mr. Schoenig."

All the financial records of St. Wendelin's parish up to the year 1874 are lost. Only incomplete records from 1875 till March, 1881, are preserved. In the records for 1875 no mention is made of the salary paid to the teacher. In 1876 it is mentioned that \$75.00 was paid to Mr. Schoene in four installments (\$25, \$20, \$5 and \$25) as his full salary. Other expenses for 1876 are booked for the school as follows: \$124.43 for repairs on the school-building; \$275.00 for the organ and \$6.00 for books to be distributed as presents. In the incomplete accounts for the years 1877 and 1878 no mention is made of salary for teachers. However, in 1879 as much as \$136.63 was paid to the school teacher, evidently much of it back salary. During the year beginning March 1, 1880, and ending March 1, 1881, \$68.64 was paid to the teachers. The expenses for church and school during the same year amounted to \$97.97. During the three months of October, November and December, 1882, the teacher was paid \$50.00.

The school at St. Wendelin's Church became nationally known in 1880, when the late Msgr. Andrew A. Lambing published the following tribute to it in his *History of the Catholic Church in the Dioceses of Pittsburgh and Allegheny* (New York 1880, pp. 444-445): "St. Wendelin's Chapel is visited every Sunday by one of the Carmelite Fathers from Butler, and notwithstanding that there are but eighteen families, they yet have a Catholic school. Who can withhold his admiration of their devotion to the cause of Catholic education, when he sees a handful of families so courageously surmount every obstacle and make every sacrifice necessary to secure for their children the advantage of a Christian training!"

Mr. George Schoene (misspelled Schoeny) apparently withdrew from the school in the fall of 1880 or the beginning of 1881. His successor was Mr. T. Feaux, who had been teaching at St.

Augustine School in Pittsburgh from 1859 till 1861. Mr. Feaux was dismissed and there was an interruption in classes of one or two months in the fall of 1881.

On December 26, 1881, a detailed contract was made with *Mr. J. C. Duwell* who began to teach at St. Wendelin's at the beginning of 1882. Mr. Duwell came to St. Wendelin's from St. Mary's school at Herman where he had taught from 1878 till 1881 in the parish school and the grade school of St. Fidelis College. Fr. Sigismund writes that he "had become the occasion of strife in the parish and was forced to withdraw" (*Hist. of St. Mary's Church*, p. 56).

Mr. Duwell was an exceptionally efficient teacher. His name was originally Teufel, but since the boys and girls made sport of his name, he changed it to Duwell. In 1871 the German paper, *Der Freiheits-Freund*, called him the best teacher of the school. In 1871 Mr. Duwell taught at St. Augustine's in Pittsburgh. He gave two sons to the church, Rev. Charles Duwell who died April 17, 1944, as pastor of St. Joseph's Church in Verona, Pa., and Rev. Edward Duwell, at present pastor of Holy Trinity Church at McKeesport, Pa. Mr. Duwell was an accomplished classical scholar who in his old age could quote Virgil and Homer in their original Latin and Greek texts. He had a namesake in Germany, a university professor of Latin and Greek, who did not see fit to change his name of Teufel. Mr. Duwell could make use of his classical training only when he taught at the high school in Butler.

Mr. Duwell did not remain long in charge of St. Wendelin's school and was succeeded in 1884 by Miss Magdalena Heinzer. In 1882 he was paid, apparently \$200, for services as teacher and organist (only the payments of the last three months are recorded). In 1883 he received a total of \$117.92 for his services. In 1884 Miss Magdalena Heinzer was paid the sum of \$111.00 as salary, and the organist received \$30.00 for his services for a whole year. Miss Magdalena Heinzer taught at St. Wendelin's school for nine years (1884-1892). By her tact and efficiency she was able to hold for so many years a position which was open to all kinds of criticism. Her salary of \$111.00 in 1884 was raised to \$117.00 in 1885, \$162.00 in 1887, \$170.00 in 1892. The salary of the organist was raised from \$30.00 in 1884 to \$35.00 in 1888; and the salary of the lady organist was increased from \$49.75 in 1890 to \$50.00 in 1891 and \$56.00 in 1892.

In 1886 we find the first expenses for school books, about \$2.00. The same amount was expended in 1887 and 1888 on school books. Similar small amounts for books are listed in the years from 1889 till 1892.

Receipts of school money are first booked in 1878 in the amount of \$16.00; in 1879 in the amount of \$22.50; \$52.30 in 1887; \$50.20 in 1888; \$27.25 in 1889; \$60.28 in 1890; \$49.03 in 1891 and \$48.98 in 1892.

The school money was paid for the tuition of the children. The rate was moderate. In St. Augustine's, Pittsburgh, during the same period, the children were charged fifty cents a month. At St. Wendelin's as at St. Augustine's and other places, children were charged fifty cents a month; yet that small contribution was seldom paid in full. This school money was collected by the teacher and placed into a separate fund to be used for defraying the expenses of maintaining the school. Actually the school was supported by the congregation and the fee for tuition was merely a token.

Of course, the parents had to supply the children with the necessary text books which at that time were inexpensive. The few items for books on the records of St. Wendelin's were mostly purchases of blank books to be used for keeping accounts, or hymn books and manuals used in church. Only one item is expressly marked as expense for school books.

In 1892 Miss Magdalena Heinzer withdrew from St. Wendelin's school as teacher, having been married to Peter Green. She was succeeded by Mrs. Anne C. Heinzer who held the office for six years (1892-1898). On October 25, 1893, she was officially authorized to teach school at St. Wendelin's and thereby received ecclesiastical commission to teach catechism. The number of children attending the parochial school was twenty-four in 1892 when she took charge. The enrollment dropped to sixteen in 1897, but rose to forty-two in 1898.

The teacher was paid \$165.00 in 1893, \$117.00 in 1894, \$153.00 in 1895, \$153.00 in 1896, \$144.00 in 1897 and \$140.00 in 1898.

School money or tuition for school amounted to \$82.28 in 1894, \$95.73 in 1895, \$100.47 in 1896, \$66.46 in 1897 and \$80.05 in 1898. No figures are given for 1893.

Father Cassian Hartl wrote in 1897 about the duties of the teacher as follows: "The teacher received every month \$18.00 salary, formerly she

received \$20.00 monthly" (for nine months' service). We learn from the financial statements that Mrs. Anna C. Heinzer was only once paid her full salary and her predecessor not even once. "The school teaching lasts for nine months, beginning October the first and ending June the last. The subjects which have to be taught are: catechism, Bible history, reading in English and, in cases of children of German parents whose parents do not object, also reading in German. In general the parishioners do not care much for teaching German reading and writing and consider them as waste of time or at least as a handicap to the study of English. If you force children to study German, the parents will eventually send their children to the public schools, as experience has shown in the past." This antipathy to German culture was only one of several reasons for the high percentage of children sent to public school during the period. The statistics show the figures, twenty-four children in the parochial school and fifteen in the public schools in 1892; twenty in the parochial school and eighteen in the public in 1893; twenty-four and eighteen in 1894; twenty-four and eleven in 1895; thirty-two and more than five in 1896; sixteen and fifty-six in 1897; forty-two and more than eight in 1898; forty-six and fifteen in 1899; twenty-seven and twenty-five in 1900.

Other subjects which the teacher had to deal with, continues Father Cassian, are "writing, spelling, grammar, arithmetic, geography and history of the United States. The pupils of the parochial school receive tickets every Monday for diligence in study of catechism, attending school and church. At the close of the school year they receive medals of aluminum as rewards. The children attending Sunday school receive such medals also. There are several forms of punishments in use; even corporal punishments are resorted to, but only by using the rattan and never the cowhide."

"About two-thirds of the children attend the parochial school during the winter months, the other one-third attend the public schools. However, in summer, especially during May and June, all children attend the parochial school. The main reason why parents do not send their children to the parochial school is conceit: they make themselves believe that their children do learn more in the public school. A second reason is convenience, when a public school is in the neighborhood in which often a Catholic teacher is instruct-

ing the children. However, the third and main reason is money. Since the congregation is small, the children are charged school money to the amount of two cents a day or fifty cents a month for one child; however, seventy-five cents a month for two children of the same family, one dollar for three children of the same family, a fourth or fifth child is free of tuition money. Poor people will receive cheaper rates from the pastor. Moreover, the children have to pay for their school books, whilst those attending the public school can easily have them gratis. Since the school money is by far too little to pay the salary of the teacher, on every first Sunday of the month a collection is taken up for the school, which is always announced on the previous Sunday. To gather the money, the basket is placed on the baptismal font which the trustee takes and carries around, receiving generally from three to four dollars. No school is taught on all Saturdays, Sundays and feast days and political holidays. Besides these days there is vacation from Christmas to New Years, from Wednesday of Holy Week till Tuesday after Easter, Monday after Pentecost, during Forty Hours' Devotion, St. Wendelin's day, the Thursday of Corpus Christi and the Feast of St. Joseph."

In the itemized account book beginning January, 1896, and closing March, 1900, Father Cassian entered for the three years, 1896-1898, the following items: school books \$19.00, readers \$1.85, catechisms \$13.50, Bible histories \$6.48, penmanship books \$2.50, school slates \$4.00, medals \$4.00, rattans \$0.75.

(To be concluded)

REV. JOHN M. LENHART, O.F.M., Cap.

Note

A PENNSYLVANIA German Grammar is now available. Advertised by its publishers, Schlecters of Allentown, as designed either as a textbook for classes or as a reference grammar, this book represents the work of Albert F. Buffington and Preston A. Barba, both of whom were reared in Pennsylvania German families in which the dialect was spoken almost exclusively. The former is professor of German and Pennsylvania German at Pennsylvania State College, while the latter is professor of the same subjects at Muhlenberg College. All of the material and exercises were tested in classes before publication.

Book Reviews

Received for Review

Moriarty, Frederick L., S.J., *Foreword to the Old Testament Books*. Weston College Press, Weston, Mass. \$1.00.

The Psalms in Rhythmic Prose. Trans. by James A. Kleist, S.J., Ph.D., and Thomas J. Lynam, S.J. Bruce Publishing Co., Milwaukee. \$4.00.

Zimand, Gertrude Folks, *Starting the Second Half Century*. National Child Labor Committee, 419 Fourth Ave., N. Y. (Single copies free.)

Escriva, Msgr. Joseph M., *The Way*. Scepter, Chicago. \$2.25.

Roberts, Archbishop, S.J., *Black Popes, Authority: its Use and Abuse*. Sheed and Ward, New York. \$2.50.

Roos, H., S.J., *Soren Kierkegaard and Catholicism*. Translated from Danish by Richard M. Brackett, S.J. \$1.25.

The Age of Belief: The Medieval Philosophers. Edited and selected by Anne Fremantle. New American Library of World Literature, Inc., New York. 50 cents.

Reviews

Junckerstorff, Henry K., Ph.D., *Legal Status of South Africa Indians. Reconciliation in South Africa and the Status of the Indians in International Law*. Bookland Ltd., 1, Sankar Gosh Lane, Calcutta, India. 1954.

THE AUTHOR OF THIS BOOK is an established authority in the field of "Minorities." He was founder and editor of the *Bulletin on Rights of Minorities*, published in Leyden (Netherlands), and was for eight years vice-president of the International Association for Studies in the above field, at the Hague. Prof. Junckerstorff, at present at St. Louis University, gives us a comprehensive survey of legislation and administrative measures applied by the Union of South Africa to the Indian community. It is worthwhile remembering that the Indian emigrants who first went to South Africa in the second half of the nineteenth century were pioneers in the development of the sugar industry in the district of Natal. Agricultural workers were followed by traders and emigrants of other professions, and thus an Indian community of about 282,000 people today lives side by side with 2,335,000 Europeans and the native population in South Africa. To establish a *modus vivendi* a Round Table Conference was held in Cape Town in 1927, which resulted in the Cape Town Agreement signed and ratified by the Legislatures of India and South Africa. Thus a firm legal basis was provided by the Smuts Government for mutual relations. The author points out that discriminatory laws and regulations, issued by the Union after the second world war, have abrogated arbitrarily and unilaterally the above Agreement. Dr. Malan during his incumbency adopted a policy of separation (Apartheid) which treats the Indian

community as "a foreign and outlandish element." Prof. Junckerstorff goes on to show that these discriminatory measures constitute a violation of human rights as incorporated in the U. N. Charter, and in the Declaration on Human Rights. He shows point by point that the Union Government has ignored its international obligations concerning basic rights and freedoms, equality before the law, right to property, to employment, to social security, to education, etc. The Union Government contends that problems concerning the Indian community are essentially within its domestic jurisdiction (Art. 2, 7 of the U. N. Charter); but several resolutions of the United Nations and the attitude of the whole family of nations show that the matter is one of international concern. The U. N. is practically helpless in effecting a settlement; so what next?

Prof. Junckerstorff recommends a solution through the International Court of Justice, whether by judgment or by advisory opinion. The latter could give an answer to two questions: 1) whether the legal and administrative policy of the Union of South Africa is in conformity with the Cape Town Agreement, and 2) whether the above policy is in conformity with the principles of international law. Prof. Junckerstorff concludes confidently: "There may be no doubt what the outcome would be."

Apart from this constructive recommendation our attention may be drawn to another remedy which could be of considerable importance. The Economic and Social Council has set up a Commission of Human Rights for drafting an international Bill of Rights, for preparing a convention, and laying down methods for its implementation. So far only the Declaration on Human Rights has been adopted. The work of the Commission on the Convention and on methods of implementation has been hampered by the conflict between the delegates of Soviet Russia and other countries. The Soviet delegation insists that implementation of Human Rights is a matter within the domestic jurisdiction of member states. Owing to this and other differences the Commission was not able to make any substantial progress. If agreement could be reached, a Convention backed by effective sanctions could play a decisive role in settlement of the problems of Minorities in various parts of the world.

As to the fundamental attitude of Nationalist-Afrikaners to human rights, it is interesting to quote C. W. M. Gell, a former I. C. S., who writes in *Foreign Affairs* as follows: "Biblical fundamentalists and Calvinist predestinarians, the Afrikaners explicitly reject the doctrine of the equal and inalienable rights of all members of the human family which forms part of the U. N. Declaration on Human Rights. They are certain, on the contrary, that a man gets what he deserves only when it is allotted to him by God. ... Early and naturally their consciousness of being chosen took a racial aspect."

CHARLES H. ALEXANDROWICZ

Ellard, Gerald, S.J., *Evening Mass*. The Liturgical Press, Collegeville, Minnesota, 1954. Pp. 90. \$2.00.

Enlarging upon the program of St. Pius X, and desiring to make the Eucharistic Sacrifice and Sacrament more easily accessible to the many who cannot without great difficulty attend Holy Mass and receive Holy Communion in the morning hours of the week days, and to make possible the fulfillment of the precept of Holy Mass on holy days of obligation, our Holy Father, Pope Pius XII, has issued the Apostolic Constitution, *Christus Dominus*. Fr. Ellard in *Evening Mass* supplies a noteworthy commentary on this Apostolic Constitution with a practical application to our present needs. A complete calendar of the days on which a bishop may grant permission for evening Mass is included.

The aims of the Holy Father, solicitous for the spiritual welfare of his children in the modern world, are clearly defined in this book. Truly, all will profit by the several disciplinary changes—working men, housewives, and school children. Fr. Ellard treats the needs of each of these in separate chapters in relation to the time of celebration and the Eucharistic fast. The information here given is indispensable to priests, and will prove very beneficial to the laity in whose interest so many of these changes were made.

The appendix includes an excellent English rendering of *Christus Dominus* and the "Instructions" dealing with it from the Congregation of the Holy Office.

ERNEST A. BECK

Donohoe, Sr. Joan M., S.N.D., *The Irish Catholic Benevolent Union*. Catholic University of America Press, Washington, 1953. xi+229 pp. \$2.50

The significance of this dissertation lies in the fact that it studies mutual aid societies. To date this subject has been neglected. Technically, this work is limited to one particular union of such local societies—"the first national organization of English-speaking Catholic laymen in the United States." Launched in 1869 at Dayton, Ohio, it foundered before the end of the century, and finally went out of existence after World War I. This study, however, extends only up to about 1895.

That this volume is of interest to readers of *SJR* goes without saying. Both the Central Verein and the Union were influenced by the dangerous appeal of secret societies as well as by the economic needs of the poorer classes. Highly significant is the unembellished remark (p. 91) that the better classes seldom took an interest in the benevolent societies. On the one hand, this explains why projects of monumental size could not be undertaken; on the other, it intensifies appreciation for what actually was accomplished.

The meetings of the Union, like those of the Verein, dealt with the need for Catholic schools, a subject that elicited sharp comments from the Baltimore *Volks-Zeitung*. Fearless David Phelan and James McMaster

also were heard from. Immigration, Catholic colonization, the Indian missions, the need for chaplains in the army and navy, help to victims of disaster, and the furtherance of American Church history (p. 35) all had a place on the agenda of the conventions.

The Democrats were strong in the Union and political implications were partly responsible for its downfall. Besides this, a strong faction of total abstinence men, including Martin Griffin, further undermined the unity of the Union.

This dissertation summarizes the ideas and ideals which were at work within one racial group in the American Church. Another, however, is needed which would investigate the first origins of these local organizations and probe their similarity or dissimilarity to European societies.

REV. B. J. BLIED, PH.D.
Fond du Lac, Wis.

Roberts, Archbishop T. D., S.J., *Black Popes, Authority: its Use and Abuse*. Sheed & Ward, New York, 1954. Pp. 139. \$2.50.

This is a very important book. In fact, it may be said that few books have been written from the same point of view on this subject, i. e., authority. The frontispiece is from a painting by Giotto, representing Christ washing the feet of His disciples, while the book is devoted to a popular, interesting and delightful discussion of authority, its use and abuse.

Many books have been written concerning obedience from the standpoint of the subjects who are to obey authority. Archbishop Roberts writes for those in authority—officials, parents, employers, pastors, officers, ecclesiastical superiors: What is to be our practice of obedience toward our subjects when we are in such a position? Archbishop Roberts maintains his thesis (with St. Paul) that those in authority must "commend authority." To *commend* authority is not the same as to *assert* authority.

Christ presented the perfect picture of commanding authority. After washing the feet of His disciples He cautioned them that the gentiles "lord it over their subjects," whereas they are not to follow the manner of the gentiles but His own example. All followers of Christ, when in authority, are to present authority as worthy of the confidence and trust of their subjects.

"No man can climb to the summit of authority using the one leg of power. The other leg—responsibility—must go with him every inch of the way. Hitler and Mussolini tried the one-leg process and crashed upon the mountain; Stalin's successors already suspect that he did; Stalin knows. Many totalitarian rulers invite our generation to follow them up their mountains. Necessarily they must disguise the absence of respon-

sibility; all the more essential that we look closely: is the leg real?" Page 2).

Social justice cannot be accomplished by legislation alone. Unless the authority back of legislation is commended (presented as worthy of the confidence of the subjects), all such legislation will be in danger of misinterpretation. Social projects such as housing, education, land resettlement and the like, may prove simply hopeless, bungling inefficiency unless the proper attitude toward authority is present.

Archbishop Roberts cites examples which have been successful because in each case the authority was commended by the Christian humility, modeled on Christ. Some of these social works are: the parish associations begun by Stanley Norfolk, the work of Msgr. Beauchamp in the dioceses of Ireland, the leadership courses in the Army and Navy, the organization of Leon Harmel who has the distinction, possibly unique, of commendation from Pope Leo XIII which singled out his factory at Val-des-Bois (near Reims, France) as the model Christian establishment.

A reading—rather, a *study*—of Archbishop Roberts' book will be of immense profit to all who are interested in social justice and the advancement of all social projects.

Each of the fourteen chapters is interesting and up-to-date. Such topics as the claims of Rome to authority, and the Protestant, Hindu, and Moslem difficulties (also Paul Blanchard's) on this point are discussed with complete frankness: pertinent recommendations on complaints of incompetence and delays in matrimonial courts (Some of these recommendations have since been put into partial effect. See page 106); a detailed examination of the role of public opinion as one agent of reform even after the Pope's personal intervention has been sought.

Chapters on the disasters which follow the abuse of authority and on the right use of authority round out the discussion. A chapter concerning the resignation of Pope St. Celestine V and another on the suppression of the Jesuits illustrate "asserting-without-commending" authority.

(The title "Black Popes" was taken from one of the early chapters of the book which speaks of obedience in the Society of Jesus, as the General of the Jesuits is sometimes popularly referred to as the "Black Pope.")

The author, Archbishop T. D. Roberts, served as rector of the Francis Xavier's College in Liverpool, then was appointed Archbishop of Bombay, India, in 1937. As the only British bishop in India during the war, Archbishop Roberts was used as the channel of communication with the Holy See and the British Government. Later, under the direction of Pius XII, Archbishop Roberts was able to iron out many of the problems, political and ecclesiastical, in which the Archdiocese of Bombay was involved with the Portuguese, Indian and British Governments. A solution was worked out (after about four years of parleys and many trips to London, Rome and Lisbon), whereby Father Gracias, a native priest of India, first as Auxiliary Bishop to Archbishop Roberts, then as Archbishop and eventually

as India's first Cardinal, took over the See of Bombay. This allowed Archbishop Roberts to retire and return to England, where he now lives at Campion Hall, Oxford.

With this extraordinary wealth of experience in the highest circles of ecclesiastical and governmental personnel, Archbishop Roberts can write with authority on authority, and knows what he is talking about when he says that all must commend authority. His book is profitable and pleasant reading.

REV. JOHN J. JOLIN, S.J., PH.D., S.T.L.
Regis College, Denver

Gibbons, Rev. Stephen M., O.S.M., *The Wonder Worker*. "Septenary in honor of St. Peregrine the Cancer Saint." St. Peregrine Center, 3121 W. Jackson Boulevard, Chicago, Ill. Pp. 33. \$2.20.

The Servite Missions recently published this booklet in order to introduce to American Catholics St. Peregrine, The Cancer Saint, so popular to Europeans for centuries. Entitled *The Wonder Worker*, the booklet narrates the life of this saint. Himself a cancer victim, the saint was miraculously cured by our crucified Lord. Since that time the number of sudden miraculous cures has won for St. Peregrine the title of patron of cancer victims.

This booklet is attractive and well arranged. It contains the official Septenary prayers, of good liturgical taste, which may be used either in public or privately.

We suggest that every priest order a number of these booklets to be kept on hand and distributed to those in need. The invocation of St. Peregrine will fill a dire need in our day when cancer is so rampant. Medals and small statues of the Saint are also available from the above address.

ERNEST A. BECK

A free lending library has been opened in the Blessed Sacrament parish hall, Chevy Chase, Maryland. Designated the St. Pius X Library, it started with seven hundred volumes, most of them donated by members of the parish or purchased by them in memory of loved ones. It is planned that eventually the collection will number 2,000 books. This permanent collection will be supplemented by a revolving monthly inter-library loan from the Public Library system of Washington, D. C. In addition to books on philosophy and theology for laymen, there are many volumes of fiction by Catholic authors. It is hoped that in time due consideration will be given to social topics and social studies in the selection of new books for this library.

Archbishop Edwin V. O'Hara of Kansas City, Mo., Episcopal chairman of the Confraternity of Christian Doctrine, has given his patronage to the library. He expressed the hope that the idea will be copied by other Catholic parishes throughout the country.

THE C. V. AND THE CENTRAL BUREAU

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Social Justice Review (indexed in the *Cath. Periodical Index* and the *Guide to Catholic Literature*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 95 Carleton, Hamden 14, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

Central Bureau of the Central Verein
3835 Westminster Place, St. Louis 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

"ONCE IN OUR LIFETIME"

A SPECIAL COMMITTEE, appointed by President Albert J. Sattler to raise funds in conjunction with the celebration of the centennial of the Catholic Central Verein, has prepared an attractive folder which now is being circulated among the members and friends of our organization throughout the United States.

Done in three colors, this folder of four pages of letter-size should be found interesting by all who peruse it. The first page contains a brief letter of appeal for contributions to the Centennial Fund. On the margin are listed the members of the Centennial Fund Committee who represent sixteen states.

The inside of the folder reveals a two-page spread highlighted by six pictures. The focal points is a large representation of the official emblem of the CV, on both sides of which is printed the text of a tribute paid our society by the late eminent sociologist, Rev. Joseph Husslein, S.J., in *America* of September 2, 1916. The other pictures represent the following: Dr. F. P. Kenkel, founder of the Central Bureau; Father Suren, the Bureau's present director; the buildings of St. Elizabeth Settlement and Day Nursery; an exterior view of the Central Bureau; an interior view of the Bureau's famous library.

Completing the folder on the last page is a picture of the Central Verein banner—a beautiful representation of the Holy Family, the society's Heavenly Patrons. To acquaint the reader with at least the more outstanding

events in the history of the CV, these are also given on the last page under the caption "Some Facts About the Central Verein."

In the letter on the first page of the folder, as referred to above, the Centennial Fund Committee discloses the precise purpose of its solicitation. The letter reads as follows:

Praised be Jesus, Mary and Joseph!

Dear Friends:

It is with sentiments of deep satisfaction and humble gratitude to God that the Catholic Central Verein of America looks forward to the observance of the centenary of its founding in 1955. This most significant anniversary will be marked with fitting solemnity at our next convention, August 13-17, 1955, in the city of Rochester, N. Y.

To further insure not only the continued existence of the Central Verein, but its future growth and the expansion of its very important program of social action, we are inaugurating a special *Centennial Fund* drive by which we hope to realize a sizable sum. We are calling upon you to contribute as liberally as possible to this drive. At the same time we are also asking each of our societies to contribute as an organization. No

quotas have been fixed for our affiliated units or for our State Branches. Your love for the Central Verein alone must determine your generosity.

All monies collected will be apportioned between the Central Verein for organizational purposes and the Central Bureau for the maintenance and expansion of its laudable program of social action in the cause of Mother Church. A truly supernatural and utterly unselfish motive, therefore, inspires this appeal.

A cursory glance at the contents of this folder will make any man feel proud of his membership in the Central Verein. We ask you to express your loyalty and esteem for this honored society in the tangible terms of a generous centennial gift. 'Tis a rare occasion which prompts this appeal. Truly, it can happen only "once in our lifetime."

May we expect to hear from you soon?

Sincerely yours,

C.V. Centennial Fund Committee

RICHARD HEMMERLEIN
Co-Chairman

CYRIL J. FURRER
Chairman

A Generous Centennial Gift from Texas

ON NOVEMBER 18, Mr. Cyril J. Furrer, chairman of the Centennial Fund Committee, received a check of \$500.00 from the Catholic Life Insurance Union of Texas. Not only is this contribution noteworthy because it is so liberal, but the fact that it was given so early in the campaign makes it all the more commendable. Even before this donation was made, several individual members of our Texas Branch had contributed to the centennial fund. It is such loyalty which makes the Central Verein, although comparatively small in numbers, a powerful instrument for good.

F. P. Kenkel Scholarship Fund

THE CENTRAL BUREAU is cooperating with St. Benedict's College, Atchison, Kansas, in providing a scholarship in rural sociology for a deserving student in memory of the late Dr. F. P. Kenkel. The College is supplying the tuition without charge, while the Central Bureau has undertaken to provide for the student's keep. This entails an annual outlay of several hundred dollars.

Some weeks ago, a faithful Central Verein member in Milwaukee sent us a donation of \$25 toward the F. P. Kenkel Scholarship Fund. The donor in this instance, Mr. Max J. Leuterman, made his contribution without solicitation. Certainly this was a splendid gesture and worthy of imitation by other Verein members. The scholarship fund affords a welcome opportunity to do something in honor of our revered Dr. Kenkel, the third anniversary of whose death will be observed on February 16.

District and Branch Activities

Connecticut

THE WINTER QUARTERLY MEETING of this the oldest State Branch of the Central Verein was held on the afternoon of Sunday, December 12, 1954, in St. Francis Parish, Torrington, under the auspices of the St. Joseph's Society. In the absence of the president, Mr. Thomas J. Mann of New Haven, the Branch's vice-president, conducted the meeting. Delegates present represented the following societies: Meriden, New Britain, New Haven, Torrington, Wallingford and Waterbury. Hartford was the only city not represented.

Mr. Charles Reinhard, honorary president, rendered a report of the 1954 national convention of the Central Verein. He also referred to the convention of next year scheduled for Rochester, New York, which will mark the centennial of the Verein. Reporting on the finances of the 1954 convention, sponsored by the New Haven affiliates, Mr. Reinhard reported a balance of \$1055.23 after all expenses had been paid.

The hat collection at the meeting amounted to \$3.00 and was designated for the missions.

Mr. Edward F. Lemke is secretary of the State Branch.

Kansas

The Catholic Union of Kansas sponsored an inter-parochial meeting in Marion on Sunday, November 28. The St. Mark's Men's Society under the pastor, Rev. Vincent Brown, acted as hosts to the meeting.

The items of business discussed by the delegates included the Bishop's clothing drive for distressed people in foreign lands and the annual charity social scheduled for March 6 at Ost.

Rev. Arthur Toone was the guest speaker. He spoke on the obligation of the individual Catholic to faithfully represent the Church to the world at large. As a practical suggestion, he urged that each man concentrate his efforts on converting at least one person by his prayer and good example. Father Toone also urged that Catholics invite non-Catholics to attend our church services. A third suggestion concerned the distribution of Catholic literature.

Maryland

Great enthusiasm was displayed by the members of the Maryland Branch at their meeting on December 5. The reception of several new members climaxed a most interesting session. The delegates present decided to use *Social Justice Review* to good advantage in acquainting prospective members with the nature and purpose of the 99-year-old Central Verein. Favorable action was accorded the suggestion of Rev. Joseph J. Schagemann, C.SS.R., to call to the attention of both members and prospective members the leading articles in each issue of *SJR*.

A highly constructive proposal was offered by Mr. Joseph T. Molz, an attorney and ardent member of the CV, whereby the officers would meet in special conference each month to prepare the business of the regular general meetings of the Branch. This proposal was

accorded favorable action by the delegates and should be a successful medium in making the meetings more interesting.

St. Louis and County

Immediately preceding the November meeting, the delegates of this Branch assembled in St. Francis de Sales Church, where the Rt. Rev. Msgr. A. A. Wempe, pastor and spiritual director of the District, solemnly installed the newly elected officers. In his preliminary remarks, Msgr. Wempe stated that it was his belief that the installation ceremony should take place in church every year so that both officers and members might be impressed with the religious character of the work in which the Central Verein is engaged.

Presiding at his last meeting, Herman Kohnen began the business of the meeting with a call for reports. After these were given, Msgr. Wempe introduced Brother Jude of the Alexian Brothers, who obliged with a most interesting and instructive discourse on the history of his Order. He explained that the Alexian Brothers were first established in Germany about the year 1300. The chief work of the Brothers consists in the care of the male sick, either in their homes or in hospitals. St. Louis has had a hospital maintained by the Alexian Brothers for the past eighty-five years. Approximately half the patients in hospitals conducted by Alexian Brothers are the mentally ill.

Before the close of the meeting, Mr. Kohnen relinquished the gavel in favor of the new president, Mr. Cyril J. Furrer. After brief remarks by the latter, the meeting adjourned, but not before a hat collection netted \$5.65 which was voted for the Chaplains' Aid Fund of the Central Bureau.

Mr. Wm. Ahillen is secretary of the St. Louis District.

Texas

A meeting of the Southwestern District of the Catholic State League was held on December 5 at Nada. The activities of the afternoon were inaugurated with Benediction of the Most Blessed Sacrament in St. Mary's Church at 1:30 o'clock. Approximately two hundred fifty delegates and members of the clergy assembled in the parish hall after Benediction. Mr. Albert Arnold of Garwood presided. Men, women and youth delegates, representing the three sections of the State League, came to Nada from the following towns: Hallettsville, Frelsburg, High Hill, Moulton, St. John, Weimar, Shiner, Schulenburg and Columbus. Reports were given by the delegates from these localities as well as by those representing the host parish in Nada.

After reports were given on rural life activities, Rev. Julius Petru, diocesan moderator of the Rural Life Conference addressed the meeting. He outlined the Catholic philosophy and ideals of the Rural Life Conference and reported on the resolutions adopted at the convention of the NRLC at Davenport, Iowa.

Officers representing the state organization included Joseph Kraus of San Antonio, Mrs. Stephen Marturano of Jarrel, Ludwig Narendorf of High Hill and Claude Marty of San Antonio. The latter represented the Catholic Life Insurance Company of Texas. All addressed

the meeting briefly. Short addresses were also made by Rev. Albert Henkes of San Antonio, national youth director of the Central Verein; Michael Smith, Rural Life chairman of the Southwest District and Jos. A. Graham of Hallettsville. The latter spoke on the need of farm organization in furthering the interests of the small farmer.

After the meeting all the delegates joined in a pilgrimage to St. Mary's church.

The Request is Modest, the Need Urgent

A HEART-RENDING APPEAL for assistance recently found its way to the Central Bureau from the distant Philippine Islands. The missionary correspondent in this case addressed his letter to the late F. P. Kenkel at his home address. Years ago the late Founder of the Central Bureau had assisted the good missionary on many occasions. However, for an interval of several years this priest was stationed at a mission where he did not need the Bureau's help. It was during this interval Mr. Kenkel departed this life. Lately the missionary has been re-assigned to a very poor station and Mr. Kenkel and the Central Bureau have again come to mind as possible benefactors. Addressing the late Mr. Kenkel as "My dearest Benefactor," the missionary states:

"In October of 1954 I was transferred to this poor mission in Cauayan, Isabela. Really, this mission is now very poor because of the War and the worst earthquake ever experienced in this Province. The church has been leveled to the ground. Please, dear benefactor, send your valuable help to this poor Filipino missionary. I need the following very badly: six candle sticks, one censer, a crucifix for the altar, a processional cross and other candle sticks. I hope you will not disappoint me, and may the Sacred Heart of Jesus reward you and bless you in all your undertakings."

From its mission storehouse the Central Bureau sent six large candle sticks, a crucifix and a set of Mass cruets. We are now in quest of other articles sorely needed by this missionary and will welcome donations accordingly. We would particularly welcome a processional cross and a censer.

On December 11 last, a Jesuit Father who teaches in a theological college in Kurseong, India, wrote to the Reverend director of the Central Bureau as follows:

"I just received the magazines you so kindly sent me. I wish to thank you very sincerely for them and for remembering our library so faithfully.

"I wish to thank you especially for *Social Justice Review* which comes to us regularly, and unobtrusively does its work in helping to prepare our future priest-missionaries for their later social apostolate."

It is comforting to know that our humble efforts have such wide scope of appeal.

A Project Worthy and Feasible

MUCH ASSISTANCE has been given to the suffering millions behind the Iron Curtain in Europe since the end of World War II. Has the need for help ceased and may we consider our task on behalf of these unfortunate people completed? By no means. As long as there remains an Iron Curtain with its carefully planned suppression of rights and freedoms, the need for our help will continue.

This fact is borne out in a letter received by the Reverend director of the Central Bureau from Father Wilson E. Kaiser, director of the Berlin Mission of War Relief Service—NCWC. The letter, dated December 15, 1954, reads as follows:

Dear Father Suren:

Before the end of the year I would like to express my appreciation to you for the twelve packages of clothing, vestments, altar boys' casocks, albs, etc., which you sent to me during the past few months, and which all arrived in good condition. Of course, the materials have all been distributed to those in need and I am sure you understand that everything has been appreciated.

I find that we can use many priests' overcoats these days due to the fact that winter is beginning and many of the priests who received second-hand coats perhaps two years ago are now again in need of another second-hand coat. I simply mention this for your consideration in the event that you or one of your priest friends may have a coat available, which is still usable but not wanted as far as you are concerned.

I know that you will keep this clergy assistance project in mind and will always remember us when there is an opportunity.

Thanking you again, I am

Sincerely yours,

REV. WILSON E. KAISER
Director

As is evident from Father Kaiser's remarks, there is a special need in East Germany for priests' suits and overcoats. May we suggest that our CV societies espouse the work of collecting such articles from the priests in their localities. Our own priests will be happy to give their used apparel for shipment overseas to their needy brothers. On the other hand, they will welcome an opportunity which will relieve them of the bother of preparing the parcels for shipment.

The Central Bureau will gladly give Father Kaiser's APO address to any society interested in this project. Or, the Bureau itself will ship all clothing collected if the societies so prefer. Let us hope that Father Kaiser's appeal will elicit the interest and support of many of our affiliates. He suggests to us a project which is certainly worthy and at the same time quite feasible.

Mr. James H. Zipf, CV Life Member

SHORTLY BEFORE CHRISTMAS Mr. James H. Zipf, St. Louis attorney, remitted to the Central Bureau a check of \$100 for a Life Membership in the Central Verein. In so doing, Mr. Zipf has joined that loyal group of supporters whose generosity insures the continued existence of the Central Bureau. All fees from life memberships are placed in the institution's endowment fund, the revenue from which constitutes the Bureau's main source of income.

Mr. Zipf's active interest in the CV began when he was still a young man. He was a recognized leader in the organization's youth movement in the days of the old Gonzaga Union. Even in his youth, he graced many a program as a speaker at state and national conventions, his vigorous yet cheerful manner standing him in good stead on the public platform.

In the course of the years, Mr. Zipf held various offices in our organization. At the ninety-fifth convention of the CV in Quincy in 1950, he was elected first vice-president of the organization, an office which he held for two years. He served several terms as president of the St. Louis District League and at present is a member of the Board of Directors of the Catholic Union of Missouri, State Branch of the CV. For years he has been chairman of the Missouri Branch's important Legislative Committee.

Notes

THE IMMEDIATE RESPONSE to the Central Bureau's Christmas appeal was most encouraging. As this issue of *SJR* went to press, 246 donors had contributed a total of \$2,680.50. Should this be a portent of the general trend, this year's appeal will be substantially more successful than that of previous years.

In the Social Apostolate section of the November issue of *SJR* there appeared an article titled "Why We Must Organize" by Dr. B. N. Lies of Colwich, Kansas. This article was reproduced in the December number of *Social Action Notes for Priests*, published by the Social Action Department of NCWC in Washington, D. C. Dr. Lies is president of the Catholic Union of Kansas, State Branch of the Central Verein.

Within recent months Rev. Michael Lensing, O.S.B., of New Subiaco Abbey, made several visits to the Central Bureau library where he gathered valuable data relating to the foundation of the Abbey to which he belongs. The information was garnered from the pages of *Die Amerika*, a Catholic daily formerly published in St. Louis, Mo., of which Mr. F. P. Kenkel was editor for quite a number of years.

In sending his donation to the Central Bureau at Christmas, a Bishop of one of our mid-western dioceses took the trouble to enclose a little personal note to the Central Bureau's director. The good Bishop tendered his liberal offering to "assist the Central Bureau in continuing its outstanding program."

Declaration of Principles

Adopted by the Ninety-Ninth Convention of the
Catholic Central Verein of America, Conducted
at New Haven, Conn., August 7-11, 1954

The Christian Family

INASMUCH AS IT IS TRUE that any program for Christian social reconstruction must begin with the spiritual and moral reformation of the individual, it is no less true that no society can long remain Christian unless it rests solidly upon sound Christian families, the nurseries of religion and morality for the individual citizen as well as for the nation as a whole.

Mindful of this intimate relationship between the welfare of the family and society, the Catholic Central Verein throughout its long history has consistently pleaded for the preservation and restoration of Christian family life, for the defense of the integrity of marriage not only by the agencies of the Church, but also by the enactment and enforcement of protective State legislation, and by all the private and public agencies engaged in the promotion or defense of the commonweal. If these warnings and admonitions, embodied in countless addresses and Resolutions of the annual Central Verein conventions, were appropriate and necessary in past decades, they are doubly urgent today when the tide of godless World Revolution is threatening to engulf the last vestiges of Christian tradition and culture.

The Christian family is under attack today on many fronts:

Its very substance and essence, the bond of matrimony uniting husband and wife in a permanent union for the procreation and education of their children and for the mutual perfection of all the members of the family, is no longer considered a serious and binding obligation. Marriage vows are lightly spoken and as lightly broken. One in every four marriages today ends in divorce, and it is no longer unusual for men and women to have had two, three, and even more spouses in rapid succession! Even pagan Rome in its declining centuries had no worse record!

Over against this massive attack of neo-paganism, the Christian witness must stand fast in defense of the sanctity of the marriage bond: "What God hath joined together, let no man put asunder." These words of Christ Himself permit no denial, no evasion, no compromise. Christian husbands and wives, mindful of their responsibilities, will uncompromisingly guard themselves against the slightest deviation from marital fidelity. They will, as we pointed out in our declaration last year, carefully avoid any conduct or conversation which would tend to endanger or to bring disrespect upon the marriage bond. On the contrary, they will endeavor, in season and out of season, to speak and to conduct themselves in such a manner, as to restore private and public respect for the God-given institution of matrimony, to give pause to those who would undermine it from within, and to fortify and encourage the weak and vacillating to remain faithful to their solemn obligations not only in good days, but also in times of trial, disappointment and temptation.

Since marriage was instituted primarily for the sake of the children, we again remind Christian parents of their solemn obligation before God to reject any suggestions which would subvert the purposes of marriage and sacrifice the lives of unborn children on the smoking altars of expediency, personal comfort or economic and social advantage. We remind them, moreover, of their obligation towards God, towards their children, and towards society, to provide not only for the physical but also the moral and spiritual well-being of their children. That they be instructed from the time of their earliest infancy in the duties they owe to God and to their parents as His representatives is a point that cannot be over-emphasized, since it is in these first formative years that the child's course may well be set for good or ill. That the children are to be sent to Catholic schools wherever possible, is a law of the Church and should require no further emphasis for Catholic parents who take their responsibilities seriously.

And, surely, it ought not to be necessary to remind members of the Central Verein of this solemn obligation. For the time-honored zeal of the Central Verein in supporting the Catholic educational system and defending it against encroachments on the part of monopolistic and totalitarian tendencies of the State and other powerful forces is an historic fact.

Where Catholic schools are not available, Catholic parents will redouble their vigilance and will, so far as possible, maintain direct contact with the teachers of their children, in order to exercise their moral and civic right and duty to supervise and control the spiritual and moral training of their children, lest they be contaminated with false ideas and standards.

We reiterate, moreover, the fundamental importance of establishing and maintaining the Christian spirit inside the home, so that the children may be armed in mind and heart to withstand the manifold temptations which they will inevitably meet outside. The Christian family will pray together; Sundays and holydays will be carefully and gladly observed as days of rest, worship, and temperate recreation; regular reception of the sacraments will be taught by word and example; the crucifix will have a place of honor, and images of the Blessed Virgin, the Sacred Heart, and of the saints, will adorn the walls of the Christian home.

Christian parents will not only insist on ready obedience from their children, but will carefully watch their own conduct and conversation, lest what they try to inculcate by word they destroy by bad example. This self-control—as we suggested in our last year's declaration—will also extend to their legitimate desires: on occasion they will forego certain desirable comforts and luxuries of life, even when these are well within their means, in order to safeguard the welfare of the home and to teach the lessons of self-discipline and contentment to their children and thereby help to fore-arm against the all but overwhelming temptations of the rampant materialism and sensualism of the world today.

We are aware of the fact that the truly Christian home today stands in the midst of a turbulently rising tide of materialism, secularism, and atheism, which threaten its stability and seep in through every door,

through radio and television and the press, and all the manifold contacts and pressures of daily living. We are well aware that the tasks of Christian husbands and wives are far more complex and difficult than in the more tranquil times of the past. But for those who stand fast, the rewards are also more satisfying. For in defending and fortifying Christian marriage and family life, they are raising up ramparts and citadels whence will come, in time, a new and virile Christian generation, strong in faith and virtue, to halt the tide of atheistic revolution and begin the task of rebuilding the world for Christ.

NECROLOGY

John Roethlein

ON NOVEMBER 29, 1954, sudden death claimed a most ardent and active lay leader in the person of John Roethlein of Forest Hills, Long Island. He was seventy-four years old at the time of his death and was active in his many interests until the very end.

The organizations in which Mr. Roethlein held membership were many, indeed. Widely known in Catholic circles in New York, Brooklyn and Long Island, he was a member of St. Raphael's Society, vice-president of the Leo House Corporation and chairman of its Board of Directors when death overtook him. His association with the Leo House dates back to the years immediately following World War I. As early as 1924 he was elected to its Board of Directors. His fidelity and sense of duty are revealed in the record of his attendance at the Board's monthly meetings: he missed only two meetings in thirty years.

The Central Verein also sustains a loss in the passing of Mr. Roethlein. He was president of the Brooklyn Branch from 1922 to 1925, at which time it was known as the Brooklyn Local Federation of Catholic Societies. During his more than fifty years of membership in the Brooklyn affiliate, he attended numerous conventions of the New York State Branch of the CV.

Other Catholic societies and institutions with which Mr. Roethlein was associated include the following: the St. Aloysius Men's Aid Society of Most Holy Trinity Church, Brooklyn; the Board of Directors of Our Lady of Consolation Home for the Aged in Amityville, N. Y., of which he was an executive member; the Board of Directors of St. Catherine's Hospital; the Catholic Committee for German Refugees in 1937. In addition to his extensive efforts on behalf of Catholic institutions, he conducted various drives for funds and participated in the United Hospital Campaign from 1935 to 1953. During World War I he was chairman of a local draft board.

A native of Brooklyn, Mr. Roethlein began working for an insurance firm at the age of thirteen. He continued in this field, starting his own insurance business in 1910.

In 1909 John Roethlein married Josephine Barth. This union was blessed with five children, four of whom survive.

The Solemn Mass of Requiem was offered in Our Lady Queen of Martyrs Church in Forest Hills, with burial in St. John's Cemetery, Long Island. Members of the Leo House Corporation and St. Raphael's Society served as honorary pallbearers. (R.I.P.)

Alois G. Wackenheim

Typical of the men whose sterling qualities have given the Central Verein its solid Catholic character was Mr. Alois G. Wackenheim of St. Louis, who was called by God in death after a long illness on December 20, 1954.

Mr. Wackenheim was born in Alsace-Lorraine on May 8, 1875. Possessed of a quiet, serious but friendly disposition, he was ever the exemplary Catholic. His sense of social responsibility induced him to become active in several Catholic organizations, chief among which was our Central Verein, which he served as a member of the Board of Trustees from 1939 to 1942. He was forced to relinquish this office because of failing eyesight.

Mr. Wackenheim's loyalty to the CV was attested in many ways. As long as his health permitted he was a regular attendant at the national conventions, to a great extent at his own expense. He became a subscriber to *Social Justice Review* in 1922 and continued as such to 1940 when he became a Life Member of the CV, the benefits of which include a lifetime subscription to our magazine. Few members of the CV are as consistent in their generosity to the Central Bureau as was Mr. Wackenheim. He regularly contributed \$25.00 in response to the Christmas appeal. This liberality was but an outward expression of his deep interior conviction in the worth of the Central Verein movement. Mr. Wackenheim knew the Verein's idealism and philosophy well, and was ever one of its ablest exponents. Truly, his passing from our midst will be sorely felt in many ways.

Mr. Wackenheim was preceded in death by his devoted wife. Five of their six children dedicated their lives to God in religion: two sons—priests in the Franciscan Order, one of whom is deceased—and three daughters. The Solemn Mass of Requiem at the obsequies in St. Anthony's Church, St. Louis, Mo., was celebrated by Mr. Wackenheim's priest son. (R.I.P.)

It frequently happens that Central Bureau publications are accorded a more appreciative reception by outsiders than by members of the Central Verein. Thus an apostolic woman in Tucson writes in reference to one of our pamphlets on education:

"Enclosed is 50 cents for five copies of *Who Are The Enemies of the Public Schools?* I have sent for several of these from time to time as I could afford the little change, and have distributed them where I thought they would be useful."

"Mr. Matt has done an excellent piece of work in this booklet; I have also been reading *The Wanderer* for the past several months and find it to be an excellent little paper."

Contributions to the CV Library

General Library

B. N. LIES, M.D., Kansas. *The Story of Captain Kapaun*, Emporia, Kans., 1954.

Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to
Central Bureau of the C.V.*

*Address, Central Bureau, 3835 Westminster Place,
St. Louis 8, Missouri*

Donations to Central Bureau

Previously reported: \$6,530.51; New York Local Branch C.C.V.A., \$1; Rev. Jos. W. Bohr, Iowa, \$1; Frank H. Schwaller, Wis., \$2.50; Mrs. Irene Gorman, N. Y., \$5; Total to and including December 31, 1954, \$6,540.01.

Chaplains' Aid Fund

Previously reported: \$157.74; N.C.W.U., New York, \$50; St. Francis de Sales Benevolent Society, St. Louis, \$3.70; Total to and including December 31, 1954, \$211.44.

St. Elizabeth Settlement

Previously reported: \$11,991.51; Greater St. Louis Community Chest, \$1,650.00; Interest Income, \$57.87; Donations, \$53.48; from Children attending, \$1,056.69; Total to and including December 31, 1954, \$14,809.55.

European Relief Fund

Previously reported: \$920.50; N. N., Mo., \$10; James H. Zipf, Mo., \$5; Young Ladies District League, St. Louis, \$100; N. N., Mo., \$300; John Schneider, Tex., \$50; Total to and including December 31, 1954, \$1,385.50.

Foundation Fund

Previously reported: \$275.00; James H. Zipf, St. Louis, for Life Membership, \$100; Total to and including December 31, 1954, \$375.00.

Catholic Missions

Previously reported: \$12,512.42; Mary Duffner, Mo., \$4; New York Local Branch, C.C.V.A., \$1; Mrs. O. Palazzolo, Mo., \$26; Sisters of St. Francis, Nevada, Mo., \$5; Frank Jungbauer, Minn., \$5; N. N. Mission Fund, \$67.50; M. & T. Mission Fund, \$21.26; C. Greenfelder, N. Y., \$3; St. Eustacius Benevolent Society, Burlington, Wis., \$16; Frank H. Schwaller, Wis., \$2; James J. Clynes, Jr., N. Y., \$1; Sisters of St. Joseph, Kans., \$1; N.C.W.U., New York, \$28; per Rev. V.T.S., Mo., \$13; Mrs. E. Echele, Mo., \$2; Mrs. Noxon Toomey, Ill., \$5; Mrs. Mary H. Kuepper, Ill., \$20; Dorothy Reger, Calif., \$5; N. N., Mo., \$100; Rose J. Seitz, Ill., \$3; Anthony B. Kenkel, Md., \$5; Wm. J. Sullivan, Fla., \$20; Connecticut Branch, C.C.V.A., \$3.31; V. J. Frintrup, Mo., \$5; Sister M. Bertha, P.H.T.C., Ind., \$10; Total to and including December 31, 1954, \$12,884.49.

Christmas Appeal

Previously reported: \$332.00; Rev. Fr. J. Schmid, Ind., \$2; A. J. Loeffler, Minn., \$10; Stephan Utz, Conn., \$2.50; Security Title and Trust Co., Tex., \$200; John P. Pfeiffer, Tex., \$100; St. Eustacius Benevolent Society, Burlington, Wis., \$10; Frank C. Gittinger, Tex., \$10; St. Louis and St. Louis County District League, N.C.W.U., \$100; John D. Stadler, N. Y., \$25; John Schneider, Tex., \$50; Jos. Kaschmitter, Ida., \$5; Rose J. Seitz, Ill., \$4.50; N. N., Mo., \$25; B. N. Lies, Kans., \$25; N. N., Teutopolis, Ill., \$1; Rev. B. J. O'Flynn, Mo., \$10; Eugene C. Gummersbach, Mo., \$10; S. F. Pinter,

Mo., \$5; Rev. Vincent L. Naes, Mo., \$5; Miss Annie O'Neill, Mo., \$2; Rev. A. J. Mersinger, Mo., \$5; Ferd. H. Foppe, Ill., \$1; Most Rev. Jos. E. Ritter, Mo., \$100; Henry B. Dielmann, Tex., \$10; Ferd A. Gilson, Ill., \$5; Rev. R. H. Suren, Mo., \$3; Rev. A. J. Stevens, Mo., \$5; Mrs. Katherine Schmit, Mo., \$5; Mr. and Mrs. Oscar Jost, Mo., \$20; Rev. H. J. Miller, Ind., \$5; Jos. N. Sommer, Mo., \$10; Mrs. C. Bauknecht, N. Y., \$1; Mr. O. F. Wolter, Wis., \$1; Julius J. Dewael sche, Mich., \$1; Rev. M. M. Hoffman, Iowa, \$10; Mrs. Mary Knopp, Mo., \$1; Frank C. Kuepper, Minn., \$25; Rev. Herbert J. Melies, Mo., \$100; Henry Renschen, Ill., \$1; Will Mersinger, Mo., \$10; Henry J. Herberholz, Mo., \$3; Wm. B. Riley, Mo., \$2; Rt. Rev. Msgr. A. A. Wempe, Mo., \$10; James A. Zipf, Mo., \$2; Holy Family Fathers, Mo., \$5; Rev. E. J. Fallert, Mo., \$5; Rev. Jos. J. Partuscheck, Mo., \$1; Val J. Peter, Nebr., \$5; Rev. F. J. Tecklenburg, Ill., \$5; New Subiaco Abbey, Ark., \$25; Rev. C. Fehrenbach, Pa., \$1; Edwin F. Debrecht, Mo., \$5; Rt. Rev. Msgr. A. Stumpf, Mo., \$5; Rev. C. F. Moosmann, Pa., \$10; Fred Schroeder, Mo., \$1; John A. Suellentrop, Kans., \$25; Most Rev. Albert Zuroweste, Ill., \$25; Ed P. Micek, N. Y., \$1; Mrs. Katherine Korte, Mo., \$1; Rev. J. M. Denner, Mo., \$10; Walter A. Stay, Mo., \$5; Theodore B. Schulte, Mo., \$1; Wm. S. Houck, Ohio, \$10; Edw. J. Hartnett, Mo., \$15; R. J. Herrmann, Wis., \$5; Rev. Richard Walsh, Mo., \$5; Rev. W. G. Ellinger, Mo., \$1; Rt. Rev. Msgr. J. A. Neumann, Ill., \$25; Edwin T. Fiebiger, Mo., \$1; J. C. Spaeth, Ill., \$100; T. J. Arnold, Ark., \$25; Ernest E. Winkelmann, Mo., \$10; Rev. H. J. Boesen, Ill., \$10; Rev. Edward J. Niess, Ill., \$5; Holy Cross Benevolent Society, St. Louis, \$15; Miss G. Monske, Ill., \$2; Wm. J. Buhr, Mo., \$1; Immaculate Conception Church, Ottoville, Ohio, \$5; Most Rev. J. B. Jeanmard, La., \$10; Rev. E. H. Harms, O.F.M., Mo., \$5; The ST. LOUIS REGISTER, Mo., \$25; Alfons Dittet, Mo., \$5; C. J. Suellentrop, Kans., \$5; Rt. Rev. Msgr. Leo Henkel, Ill., \$10; Peter Mohr, Kans., \$5; Nick Schumacher, Iowa, \$5; Rt. Rev. Msgr. George Dreher, Mo., \$20; August Springob, Wis., \$10; Rosary Altar Society, N. J., \$5; Rev. Glen Weber, Mich., \$10; Rev. Louis N. Zirbes, Wis., \$10; St. Stephen's K.U.V., Newark, N. J., \$10; Rev. Michael Guetter, Minn., \$3; Teresa Gall, Mo., \$5; John L. Steinbugler, N. Y., \$3; Miss L. K. Schilling, N. Y., \$5; Rev. Jos. Bremerich, Mo., \$10; Rev. Jos. Henrich, N. Y., \$10; Jos. Kilzer, N. D., \$25; St. Leo's Abbey, St. Leo, Fla., \$2; Rev. Michael Cepon, Ill., \$5; Elizabeth Kartye, Ohio, \$5; Rt. Rev. Msgr. A. J. Rothlauf, N. Y., \$25; Rev. Charles P. Schmitt, Mo., \$5; Rev. Benjamin Blied, Wis., \$5; Rev. A. H. Corey, S.J., Mo., \$10; Otto Lieblein, N. Y., \$2; Rev. Jos. P. Rewinkel, Conn., \$5; Rev. R. J. Schwiegel, Mo., \$10; St. Clare Society, Clara City, Minn., \$5; Rt. Rev. Msgr. Geo. Regenfuss, Wis., \$2.50; Sigmond Rechner, Ill., \$1; Rev. Leo P. Kampmann, Mo., \$5; E. R. Mowrey, Mo., \$25; Herman J. Kohen, Mo., \$2; Eleanore A. Kenkel, Mo., \$5; Mr. and Mrs. Wm. K. Ott, Ill., \$5; Rt. Rev. Msgr. J. C. Buckley, Nebr., \$5; Rev. Jos. A. Becker, Wis., \$2; Miss Margaret Wiseman, Ill., \$5; Arthur L. Schemel, N. Y., \$6; Richard F. Hemmerlein, N. Y., \$5; Rt. Rev. Msgr. Wm. Fischer, Mo., \$10; Rt. Rev. Msgr. Hy. J. Kaufmann, Mich., \$10; Mrs. A. Jaehrling, N. Y., \$1; Mrs. G. M. Hartmann, Tex., \$2; J. M. Aretz, Minn., \$5; Herbert J. Welsh, N. Y., \$5; Effingham Co. Printing Co., Ill., \$30; Mr. and Mrs. Otto Schultz, Ill., \$15; Mrs. Herman Fruhwirth, Pa., \$2; Rev. John C. Daniel, Pa., \$5; Mr. and Mrs. A. F. McKenzie, Mo., \$10; Mrs. J. M. Johnson, Minn., \$2; Rev. V. A. Yzermanns, Minn., \$5; C.W.U., Egg Harbor City, N. J., \$5; Francisc J. Schenk, Minn., \$5; Rev. Jos. A. Bartelme, Wis., \$5; Miss Elizabeth Schuette, Ill., \$10; Rev. J. M. Huber, Mo., \$10; J. V. Kirchoff, Mo., \$2; Rose C. Seliga, Mo., \$10; Mrs. Louis Tschoope, Tex., \$5; Total to and including December 31, 1954, \$2,138.50.

F. P. Kenkel Scholarship

Max J. Leuterman, Wis., \$25.